

إتحاف المسلم
بشرح حصن المسلم

Gifting The Muslim With
An Explanation Of The Supplications From:
Fortress Of The Muslim

By: Shaikh Sa'eed Ibn `Alee Ibn Wahf al-Qaḥṭāanee رحمه الله

Part 1



Translated By:

Abu Dahlia Fahad Nawwaab Barmem

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ilm4all.blogspot.com

Important Note: This is Part 1 in the series of 6 volumes. By the Permission of Allaah, further translation of the chapters and the supplications with their explanation will be regularly posted on the blog: ilm4all.blogspot.com before the whole thing is published in a book form. إِنْ شَاءَ اللَّهُ

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وَفَقَّنِي اللَّهُ وَإِيَّاهُ مَا يَجِبُهُ وَرِضَاةُ مَنْ فِي الْقَوْلِ وَالْعَمَلِ

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Transliteration

To benefit from the transliteration of Arabic terms in this book, the reader must familiarize himself with the symbols described in the table below. The rules of English pronunciation can be applied in general for Arabic alphabets. However, special symbols are required to identify Arabic alphabets and sounds which have no English equivalents, such as the following:

Symbol	Stands for	English Equivalent Sounds
‘	(ء) Hamzah	The first consonant vocal sound uttered when saying: at, it, or oh.
Th, th	(ث) Thaa	Three, moth.
H, h	(ح) Haa	No equivalent. Produced in the lower throat, below “H”.
Kh, kh	(خ) Khaa	No equivalent. Produced in the back of the mouth and top of the throat.
Dh, dh	(ذ) Dhaal	There, mother.
Ṣ, ṣ	(ص) Ṣaad	A deeper “S” sound. Somewhat close to the “sc” in “muscle”.
Ḍh, ḍh	(ض) Ḍhaad	Sounds deeper than a “D”. Produced by touching the tongue to the mouth’s roof.
Ṭ, ṭ	(ط) Ṭaa	Similar but deeper than a “T”. Produced when the back of the tongue is raised up towards the soft palate.
Ẓh, ẓh	(ظ) Ẓhaa	A deeper thaal, produced by touching the tip of the tongue to the back of the front teeth.
‘A, ‘a	(ع) ‘Ayn	Produced in the bottom of the throat, underneath “H”
Gh, gh	(غ) Ghayn	A gurgling sound, produced at the back of the mouth. Similar to the sound made while gargling.
Q, q	(ق) Qaaf	Somewhat similar to the “C” in “coffee”

Introduction By The Translator

The Book “Ḥiṣn al-Muslim” (حصن المسلم – Fortress Of The Muslim) needs no introduction. It has become a household name for every Muslim who loves the authentic Sunnah. For the past few decades, it has been a go-to book for many Muslims who wanted to learn the authentic Ad`iyah (sing. Du`aa, supplications) and Adhkaar (Allaah’s remembrance) that are intended to be said at certain times and places.

Among the first books that were written on this subject of Du`aa and Dhikr was `Amal al-Yaum wal-Lailah by Imaam Abu `Abdul Raḥmaan al-Nasaa`ee رحمه الله. Then his student, Ibn Sunnee رحمه الله, also wrote a book and named it `Amal al-Yaum wal-Lailah. Al-Nawawee رحمه الله also wrote a book entitled as al-Adhkaar. Shaikh al-Islaam, Ibn Taymiyyah رحمه الله, also wrote a book entitled al-Kalim al-Ṭayyib, and Shaikh al-Albaanee رحمه الله did a checking for this book, and it is now printed as Ṣaḥeeḥ al-Kalim al-Ṭayyib. Ibn al-Qayyim رحمه الله also wrote a book entitled as al-Waabil al-Sayyib. Then, in recent times, many other books on Adhkaar have been written; among them is Ḥiṣn al-Muslim.

From the books written recently, no other book has received such a vast audience and widespread acceptance from people around the world like Ḥiṣn al-Muslim. There is no house and no Masjid, except that you will find a copy of this book therein, and all praise is for Allaah alone. The book was first published in the year 1409H (1988) by its author, Shaikh Sa`eed Ibn `Alee Ibn Wahf al-Qaḥṭaaneey رحمه الله. With Allaah's permission, millions benefited from this book in this short period. It has been printed in Arabic and other languages numerous times, and millions of copies have been sold or distributed for free. People realized this book's importance so much that there is no major language except that this book has been translated into that language. So far, the book has been translated into 40+ languages. This is Allaah’s favor, which He bestows on whom He wills from His slaves.

The book is printed in many sizes, but the pocket-size one helped people carry it wherever they went. Many people memorized the supplications and Adhkaar from this book and made their children learn them as well.

To make the book concise and easy to read for ordinary people, the author رحمه الله gathered the narrations without mentioning the chains of narration or the names of the narrators. He limited it to the authentic narrations from the Ṣaḥeeḥain, al-Bukhaaree and Muslim, or what the scholars had authenticated, especially the likes of Shaikh al-Albaanee and

Shaikh Ibn Baaz رحمه الله. He would mention the source of the narration in the footnotes, as well as the names of the scholars who had authenticated that narration.

One of the most essential features of this book is the arrangement of the Ad`iyah (supplications) and Adhkaar (remembrance of Allaah) in proper chapters. How the book and chapters have been sequenced helps with easy access and memorization of the Ad`iyah (supplications).

Nearly thirty years after the book was first published, the author, Shaikh Sa`eed al-Qaḥṭāanee رحمه الله, decided to write a detailed explanation (Sharḥ) for his book, and this was two years before his death. He embarked on this task, especially after a few explanations had already been written by others, some of which were concise commentaries. He رحمه الله went through a few of these explanations and commentaries and decided to combine them and write a more detailed explanation and correct the errors that were found in those other explanations. He added more narrations to his explanation from the books of Sunan and from the books of the scholars, especially the commentaries, explanations, and preferences of Shaikh Ibn Baaz, Shaikh Ibn al-`Uthaymeen and others رحمه الله. He named his book Itḥāaf al-Muslim bi Sharḥ Ḥiṣn al-Muslim (Gifting The Muslim With An Explanation Of Fortress Of The Muslim). The book is printed in one volume, having more than two thousand pages, and divided into five sections.

In his book, the author رحمه الله first mentioned the original Du`aa or Dhikr as mentioned in Ḥiṣn al-Muslim, then he mentioned the complete Ḥadeeth for this. Then he mentioned other Aḥadeeth that were similar to this narration in meaning but with slightly different wordings. He would then mention the source of these narrations and discuss their authenticity. Then he would go on to explain the meaning of the words in the narration, and then he would go for a detailed explanation of the Ḥadeeth and what it means, and what it entails, the rulings derived from this Ḥadeeth, and beneficial points from this Ḥadeeth.

The book is divided into six parts and translated as follows:

Part 1: Introduction and explanation of some of the Aayaat and Aḥadeeth about the virtues and importance of remembrance of Allaah.

Part 2: Starting from Chapter No. 1 (Supplication when waking up) to Chapter No. 26 (Istikhaarah (Supplication for seeking guidance)).

Part 3: From Chapter No. 27 (Morning and Evening Adhkaar) to Chapter No. 48 (Seeking Allaah's protection for the kids).

Part 4: From Chapter No. 49 (Supplication when visiting the sick) to Chapter No. 83 (Supplication when seeing someone afflicted with Trials).

Part 5: From Chapter No. 84 (Supplication in sittings and gatherings) to Chapter No. 107 (Excellence of sending prayers upon the Prophet ﷺ).

Part 6: From Chapter No. 108 (Excellence of spreading Salaam) to Chapter No. 132 (Comprehensive types of good manners).

رعم الله بناتج داليا ونورة

Written by:
Fahad Barmem
17 Safar 1445
02 Sep. 2023

Author's Introduction

Shaikh Sa`eed Ibn `Alee Ibn Wahf al-Qaḥṭāanee رحمه الله said:

Indeed, all praise is for Allaah; we praise Him, seek His help, seek His forgiveness, and seek refuge with Allaah from the evils of our souls and the evil consequences of our bad deeds. Whoever Allaah guides, then there is none to lead him astray, and whomever He تعالى misleads, then there is no guide for him. I testify that no one has the right to be worshiped except Allaah; He has no partners! And I testify that Muhammad is His Slave and His Messenger. May peace and blessings of Allaah be upon him, his family, his companions, and all those who follow them upon righteousness till the Day of Judgment!

To proceed...

This book is an exposition of Ḥiṣn al-Muslim min Adhkaar al-Kitaab wal-Sunnah (Fortress of a Muslim through invocations from the Book and Sunnah). In this book, I have explained the Aḥaadeeth that I had mentioned in Ḥiṣn al-Muslim, and they are two hundred and sixty-seven (267) Aḥaadeeth; in addition to that, the nine (9) Aḥaadeeth that have been mentioned in the introduction about the virtues of doing Allaah's remembrance. In total, they are two hundred seventy-six (276) Aḥaadeeth. In explaining the book, I incorporated the following points:

1. (In this book) I mentioned the text of the Ḥadeeth that appears in Ḥiṣn al-Muslim at the top of the page. I then cited the source of the Ḥadeeth in the footnotes and mentioned the scholars who had authenticated this Ḥadeeth if the Ḥadeeth is not from Ṣaḥeeḥ al-Bukhaaree or Ṣaḥeeḥ Muslim.
2. I wrote the word: "Sharḥ" to distinguish the text of Ḥiṣn al-Muslim from the explanation.
3. In the explanation section, I mentioned the wordings of the Ḥadeeth, beginning with the Companion's name till the end of the Ḥadeeth. I followed this pattern in all the Aḥaadeeth mentioned in the explanation section. Then, I mentioned several other Aḥaadeeth that had some additional benefits in them. Then, I briefly mentioned the source of each narration and the statements of those who spoke about it from the people of knowledge. The total number of Aḥaadeeth mentioned in the explanation section reached about one thousand eighty-one (1081) Aḥaadeeth.

4. I have explained all the words, expressions, and terminologies found in these narrations, irrespective of whether they are common or not so common. And I quoted the explanations that are found in the main books that explain the Sunnah (Aḥaadeeth), books on the (Arabic) language, and exegeses (Tafseer) of the Qur’aan from the trustworthy sources that the scholars of Ahl al-Sunnah have accepted. Furthermore, if a word or expression that was already explained before is mentioned again, I try to briefly explain it, along with mentioning the reference to the previous occurrence. I benefited a lot from the works, comments, and lectures of our Shaikh, the Imaam, `Abdul `Azeez Ibn `Abdullaah Ibn Baaz رحمه الله, as well as from the works of the noble scholar Shaikh Muhammad Ibn Ṣaaleḥ al-`Uthaymeen رحمه الله, as well as the earlier explanations of Ḥiṣn al-Muslim (by other authors).¹

5. The short biography of the Companion – the one who narrated the Ḥadeeth – is mentioned in the explanation section. Later on, if the name of the same Companion comes up, then the reference to the earlier biography is mentioned.

6. After that, I mentioned the points of benefits derived from these various narrations, and I mentioned the statements of some of the scholars and the benefits they mentioned, as much as Allaah عز وجل allowed me.

7. I have made seven knowledge-based indexes:

- a. Index based on the Aḥaadeeth and narrations mentioned in the text of Ḥiṣn al-Muslim
- b. Index based on the Aḥaadeeth and narrations mentioned in the explanation
- c. Index for words and terminologies
- d. List the luminaries of Islaam and their biographies.
- e. Index for couplets from the poems.
- f. Index for sources and references.
- g. Index for topics

8. I have named the book as: Itḥaaf al-Muslim bi Sharḥ Ḥiṣn al-Muslim min Adhkaar al-Kitaab wal-Sunnah (Gifting The Muslim With An Explanation Of Fortress Of The Muslim

¹ Author’s Footnotes: I had gone through four explanations of Ḥiṣn al-Muslims: 1) Sharḥ Ḥiṣn al-Muslim by Majdi Ibn `Abdul Wahaab Ahmad, with my checking and remarks, and distributed by al-Jiraisee Est. 2) Tuḥfatul al-Muslim Sharḥ Ḥiṣn al-Muslim by Haanee al-Haaj and Usaamah Ibn `Abdul Fattaah, and distributed by Ilaaf International House in Kuwait, and it is a very short explanation 3) Sharḥ Ḥiṣn al-Muslim by Usaamah Ibn `Abdul Fattaah. 4) Faṭḥ al-Mun`im fee ta’leeq `alaa Ḥiṣn al-Muslim, by Sabtee Ibn al-`Arabee al-Jazaairi, and it is the best one among the aforementioned explanations of Ḥiṣn al-Muslim, because of the large number of citations and statements of the scholars found in that book, among them, Shaikh al-Islaam Ibn Taymiyyah رحمه الله and his student Ibn al-Qayyim رحمه الله.

Through The Adhkaar Mentioned In The Book (of Allaah) and Sunnah (of His Messenger ﷺ)).

I ask Allaah تعالى to help people benefit from this explanation, the original book, and the explanations written by others. I pray to Allaah تعالى that He makes this explanation a blessed and beneficial work, sincerely for His sake, and that through it, He تعالى benefits me in this world and after my death.

May Allaah تعالى benefit everyone who beseeches Him and asks Him for their need, for indeed He تعالى is the Best One to ask, and the Most Generous One to have hope in, for Allaah (alone), is sufficient for us, and He is the best disposer of all (our) affairs. There is no might and no power except (through the help) of Allaah. And peace and blessings of Allaah be upon His Prophet and Messenger, the best one among His creation, and the most trustworthy in conveying the revelation, our Prophet, Muhammad ﷺ, and his family, his companions, and all those who tread their path till the Day of Judgment.

Through the pen of Abu `Abdul Raḥmaan
Sa`eed Ibn `Alee Ibn Wahf al-Qaḥṭaanee
Tuesday, 02 Rajab 1436H
21 April 2015

Introduction To Ḥiṣn al-Muslim (By The Author)

Indeed, all praise is for Allaah (alone). We praise Him and seek His Help. We seek His forgiveness, and we seek refuge in Him from the evil of our own souls and the evil consequences of our wicked deeds. Whomever He guides shall never go astray, and whomever He allows to stray shall never find guidance. I bear witness that none has the right to be worshiped but Allaah, alone, Who has no partner, And I bear witness that Muhammad is His slave and His Messenger. May Allaah praise him, and may the peace and blessings of Allaah be upon him and upon his family and his Companions and upon all those who follow them in righteousness until the Day of Judgment.

This book ² is an abridgment of my earlier work entitled:

الذكر والدعاء والعلاج بالرقى من الكتاب والسنة

Al-Dhikr wad-Du`aa wal-`Ilaj bir-Ruqaa minal-Kitaab was-Sunnah ³

In order to make it small and easily portable, I have chosen only the section on words of remembrance for this abridgment. To achieve this, I only mentioned the text of the words of remembrance instead of the entire Ḥadeeth. I also limited myself to mentioning only one or two references from the original book for each Ḥadeeth. Whoever would like to know about the Companion who related a particular Ḥadeeth or more information about where it is recorded should refer to the original work [mentioned above].

I ask Allaah, the Glorious, the Mighty, by His Beautiful Names and Sublime Attributes, to accept this as having been done sincerely for His sake alone. I ask Him to bring me its benefits during my lifetime and after my death. May Allaah make it beneficial for all those who read it, print it, or have had any role in its distribution, as well. Indeed, He سبحانه وتعالى is capable of all things. May the peace and blessings of Allaah be upon our Prophet, Muhammad, and upon his family and Companions, and whoever follows them in righteousness till the Day of Judgment.

Sa`eed Ibn `Alee Ibn Wahf al-Qaḥṭāanee (Safar, 1409H)

² Ḥiṣn al-Muslim min Adhkaar al-Kitaab was-Sunnah, seventeenth edition printed in the month of Dhul-Qa`dah, 1416H.

³ This book (Al-Dhikr wad-Du`aa wal-`Ilaj) has been printed many times, and all praise is for Allaah alone. And the author has extracted the Aḥāadeeth and cited the references in the third edition in four volumes.

i. Dhikr: Definition, Types, And Mentioning Some Of The Mistakes That People Make

Definition:

Dhikr is an Arabic word that means: “remembrance, reminder, recall, or mention.” Dhikr is the opposite of forgetfulness (failure to remember), negligence, and heedlessness.

Linguistically, Dhikr means: “mentioning Allaah or remembering Him by articulating the words and pronouncing them with the tongue.”

Conventionally, Dhikr means: “Every word, phrase, or statement that glorifies Allaah سبحانه and praises Him.”

In short, Dhikr is the worship of Allaah through the actions of the heart and tongue, and it is the easiest of deeds and an act of obedience. It includes the slave’s praise of his Lord عز وجل, whether it is mentioning of Allaah’s Self, or His Beautiful Names, or Lofty Attributes, or His Actions, or His Commandments, or the recitation of the Qur’aan, or praising Him for His blessings, or thanking Him for His favors, and so on. All the actions through which one attentively aims to seek nearness to Allaah and hope for reward from Him.

Purpose:

The purpose of doing Dhikr is to meditate on what is being said, i.e., where the tongue articulates the words, and the heart meditates on the meaning.

The purpose of Dhikr is to remember Allaah with an attentive heart that leads to obedience to Allaah.

Sa’eed Ibn Jubair رحمه الله said: “...and the Dhikr (Remembrance) is to obey Allaah تعالى. Whoever obeys Allaah تعالى has remembered Him, and whoever disobeys Him has not remembered Him even if he does a lot Tasbeeh⁴ and recites (a lot of) Qur’aan.”⁵

⁴ Tasbeeh (like saying: “Sub-ḥaan-Allaah” and other words of praise for Allaah)

⁵ al-Hilyah (4/276)

Types Of Dhikr:

The remembrances are of three types:

- A) Remembrance with the heart
- B) Remembrance with the tongue
- C) Remembrance with the limbs

Shaikh al-`Uthaymeen رحمه الله said: “Al-Adhkaar is the plural of Dhikr, the intended meaning of which is the remembrance of Allaah عز وجل. It should be known that the remembrance of Allaah تعالى could be with the heart, tongue and limbs.

As for (the remembrance of Allaah) with the heart, it is meditation. This includes pondering the Names of Allaah, His Attributes, His edicts, His Actions, and Signs. Remembrance (of Allaah) with the tongue is clear. It includes every word that brings one closer to Allaah عز وجل, such as Tahleel (the saying: Laa ilaaha illallaah), Tasbeeh (the saying: Sub-ḥaan-Allaah), Takbeer (the saying: Allaahu Akbar), reciting the Qur’aan, enjoining good and forbidding evil, reading the books of Sunnah and (books) of knowledge. As for the Remembrance of Allaah with the limbs, it is every action that draws one closer to Allaah, such as standing in prayer, bowing, prostration, sitting, and so on.

However, remembrance of Allaah is usually employed to describe Tasbeeh, Tahmeed, Takbeer, and Tahleel.”⁶

A) Remembrance with the heart:

From the actions of the heart are Fear, Love, and Hope. A person loves Allaah and is obedient to Him; he does good deeds and hopes for a reward from Him; he repents and hopes for forgiveness from Him; he avoids sins and evil deeds out of fear of Him. This is the remembrance of Allaah with the heart.

Furthermore, a person’s heart must accompany the tongue while doing the Adhkaar.

Shaikh al-`Uthaymeen رحمه الله said: “And know that the (honest and sincere) remembrance of Allaah تبارك وتعالى is the remembrance with the heart. As for the mere remembrance of the

⁶ Sharḥ Riyaadh al-Ṣaaliḥeen (5/483-484) of Shaikh al-`Uthaymeen رحمه الله

tongue, which is void of remembrance with the heart, it is deficient. The proof of this is the saying of Allaah تعالى:

وَلَا تُطِيعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ

{and obey not him whose heart We have made heedless of Our remembrance, and who follows his own lusts} ⁷

And He تعالى did not say: “the one whose tongue we have silenced (and made heedless) of Our remembrance,” but He تعالى said: **{those whose heart We have made heedless of Our remembrance}**. The (most) beneficial remembrance is the remembrance of the heart. And the remembrance of the heart should be in everything, meaning the person recalls the Aayaat (the signs, Verses) of Allaah while walking, while sitting, and while lying down; this is from the remembrance of Allaah.

In any case, it is essential for one to remember Allaah with his heart whenever he mentions Allaah with his tongue. In this way, the heart and tongue will be in concord, which is more beneficial. Although the remembrance with the tongue will benefit the person, it remains deficient, and the remembrance of the heart is the foundation and most important.” ⁸

Remembrance of the heart includes pondering (thinking deeply) over the Aayaat (Verses and Signs) of Allaah with devout concentration, as Allaah تعالى says:

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

{Those who remember Allaah (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): “Our Lord! You have not created (all) this without purpose; glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire.”} ⁹

Also, from the actions of the heart are: Imaan (Belief), Taqwa (Fear of Allaah), Shyness, etc. In some cases, it becomes an obligation that the action of the heart concords with the movement of the lips. The hypocrites used to say with their tongues that they believed

⁷ Surah al-Kahf (18): 28

⁸ Sharḥ Riyaadh al-Ṣaaliḥeen (5/460) of Shaikh al-ʿUthaymeen رحمه الله

⁹ Surah aal-ʿImraan (3): 191

in Allaah and His Messenger, but with their hearts, they disbelieved. So, Allaah تعالى said about them:

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ
الْمُنَافِقِينَ لَكَاذِبُونَ

{When the hypocrites come to you, [O Muhammad], they say: “We testify that you are the Messenger of Allaah.” And Allaah knows that you are His Messenger, and Allaah testifies that the hypocrites are liars.} ¹⁰

Similarly, if a person says “Astaghfirullaah! Astaghfirullaah!” with his tongue but has no regret in his heart about his evil deeds, then this is not considered as sincere repentance.

B) Remembrance with the tongue:

It is an obligation to move the tongue and lips while making the Adhkaar, even if it is done in a very low voice or even if the sound is not audible.

Narrated Abu Hurairah رضي الله عنه that the Prophet ﷺ said: **“Allaah says: {I am with My slave when he remembers Me and his lips move saying My Name.} ”** ¹¹

Shaikh Ibn Baaz رحمه الله was asked: “Does a person get the reward of recitation (of the Qur’aan) if he does not move his tongue (and lips)? And is his prayer correct if he does the same in prayer?”

Shaikh Ibn Baaz رحمه الله replied: “The recitation is done by moving the tongue (and the lips). Recitation without moving the tongue is not considered as recitation. This is (considered as) pondering with the heart, contemplation.

Recitation refers to the action in which there is the movement of the tongue, where a person can (at least) hear his own recitation where it is necessary to hear. Where he hears (his) recitation, the Tasbeeh (Sub-ḥaan-Allaah), Tahleel (Laa ilaaha illallaah), and so on. This is (considered as) recitation.

¹⁰ Surah al-Munaafiqoon (63):1

¹¹ Sunan Ibn Maajah (3792) and graded as “Ṣaḥeeḥ” by Shaikh al-Albaanee. Imaam al-Bukhaaree also reported this in his Ṣaḥeeḥ in Mu’allaq form (i.e., without mentioning the chain of narration) in the chapter heading before the Ḥadeeth (7524)

As for it being done only with the heart, then this is not considered as a recitation. This is being attentive (with the heart at the time of making) the Dhikr, and we hope that there is Khair (good) for him in it, but this is not considered as a (recitation).

So, (the reward of) doing the Adhkaar after the Ṣalaah, (saying): Sub-ḥaan-Allaah, Al-Ḥamdulillaah, Allaahu Akbar thirty-three times, and the reward of reciting the Qur’aan – all these are not attained except by articulating them. The person must articulate the words and speak them out, even if it is done silently (i.e., even if no one else can hear except him).”¹²

Shaikh Ibn ‘Uthaymeen رحمه الله was asked: “Is it obligatory to move the tongue when reciting Qur’aan in prayer, or is it sufficient to say it in one’s heart?”

Shaikh Ibn ‘Uthaymeen رحمه الله replied: “Recitation must be done with the tongue. It is insufficient if a person recites it only in his heart while praying. The same applies to all other Adhkaar; it is not sufficient to recite them in one’s heart; rather, it is essential to move one’s tongue and lips because they are words to be spoken, and that can only be achieved by moving the tongue and the lips.”¹³

Remembrance of the tongue is where the remembrance of the heart accompanies the movement of the tongue, and the articulation of the words is necessary, and, in certain circumstances, it becomes compulsory. For example, at the time when a new Muslim is giving the Shahaadah and saying al-Ḥamdulillaah upon sneezing:

Narrated Anas bin Maalik رضي الله عنه: Two men sneezed before the Prophet ﷺ. The Prophet ﷺ said to one of them: **“Allaah bestow His Mercy on you.”** But he did not say that to the other. On being asked (why), the Prophet ﷺ said: **“That one praised Allaah (at the time of sneezing), while the other did not praise Allaah.”**¹⁴

Abu Burdah said: When I visited Abu Moosa رضي الله عنه, who was in the house of the daughter of Faḍhl Ibn ‘Abbaas, and I sneezed, but he did not respond to it (by saying): “May Allaah have mercy upon you”. But when she sneezed, he (Abu Moosa) said: “Allaah have mercy upon you.” I returned to my mother and informed her about it. When he came to her, she said: “My son sneezed in your presence, and you did not say: ‘Allaah may have mercy upon you,’ but she sneezed, and you said to her: ‘Allaah have mercy upon you.’” Hereupon he said: “Your son sneezed, but he did not praise Allaah so I did not beg the

¹² From the audio recording on the Shaikh’s official website

¹³ Majmoo’ Fataawa Ibn ‘Uthaymeen (13/156)

¹⁴ Ṣaḥeeḥ al-Bukhaaree (6221, 6225) and Ṣaḥeeḥ Muslim (53-2991)

mercy of Allaah for him. When she sneezed, she praised Allaah, so I said: “Allaah have mercy upon you,” as I heard Allaah’s Messenger ﷺ saying: **“When any of you sneezes he should praise Allaah and the other should say: May Allaah have mercy upon you, and if he does not praise Allaah, no mercy should be begged for him.”** ¹⁵

And from this is saying the Adhaan (call to prayer) out loud, and the other Adhkaar like Sub-ḥaan-Allaah, Al-Ḥamdulillaah, Allaahu Akbar, etc. ¹⁶

C) Remembrance with the limbs:

This is where the movement of the limbs accompanies the remembrance of the heart and the movement of the tongue. For example, the Ṣalaah (prayer), as Allaah تعالى says:

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

{Verily! I am Allaah! La ilaaha illaa Ana (none has the right to be worshipped but I), so worship Me and perform al-Ṣalaah for My Remembrance.} ¹⁷

Sub-ḥaan-Allaah! And again, we have those who might be sitting in one corner of the world but will claim that they are performing their prayers in Makkah. The prophet ﷺ had to travel from al-Madeenah to Makkah to perform Hajj, whereas these deviants claim that they don’t even have to move from their place to do so.

We ask Allaah for our well-being, for indeed Allaah alone is the One Who grants success.

¹⁵ Ṣaḥeeḥ Muslim (54-2992)

¹⁶ This clarification was needed to highlight the mistakes that some people make. Their fingers will be engaged in moving the prayer beads (or pressing the button on the electronic counter) while they busy themselves in talking with someone else. And on being confronted, they will say: “Our hearts are making the Adhkaar.” Sub-ḥaan-Allaah, their hearts and tongues are engaged in worldly matters, and they still claim to be doing the Adhkaar!

¹⁷ Surah Ṭaahaa (20):14

ii. Virtues Of Dhikr

(ii.1) First Aayah: فَادْكُرُونِي أَذْكُرْكُمْ

Allaah تعالى said:

فَادْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ

{Therefore, remember Me, I will remember you. And be grateful to Me, and do not be ungrateful}¹⁸

Explanation:

1. The Prophet ﷺ related these words from his Lord: **{Whoever mentions Me within himself, I shall mention him within Myself; whoever mentions Me in a gathering, I shall mention him in a better gathering}** ¹⁹
2. al-Ḥaafizh al-Baghawee رحمه الله reported that Sa`eed Ibn Jubair رحمه الله said: “Remember Me in times of blessing and ease, I will remember you in time of difficulty and trials.” ²⁰
3. al-Ḥaafizh Ibn Katheer رحمه الله mentioned the following narrations in his Tafseer:
 - a. Al-Hasan al-Başree, Abu al-`Aaliyah, al-Suddee, al-Rabee`ah Ibn Anas رحمه الله (all of them) said: “Allaah remembers those who remember Him, He increases for those who thank Him, and He punishes those who are ungrateful to Him.”
 - b. Al-Hasan al-Başree رحمه الله said: “Remember Me regarding what I have commanded you, and I will remember you regarding what I have compelled Myself to do for your benefit (i.e., His rewards and forgiveness).”
 - c. Sa`eed Ibn Jubair رحمه الله said: “Remember Me by obeying Me, I will remember you by forgiving you.” And in another narration: “...I will remember you by having mercy on you.” ²¹

¹⁸ Surah al-Baqarah (2): 152

¹⁹ Şaḥeeḥ al-Bukhaaree (7405) and Şaḥeeḥ Muslim (2675)

²⁰ Tafseer al-Baghawee (Ma`aalim al-Tanzeel (1/167))

²¹ Tafseer Ibn Katheer (1/465)

4. Shaikh al-Sa`dee رحمه الله said: “The Dhikr of Allaah (remembrance of Him), the best is that which occurs simultaneously in the heart and on the lips. This is the Dhikr that leads to an increase in knowledge about Allaah and the love for Him and brings a greater reward. Dhikr is the essence of gratitude. Hence, He تعالى enjoins it in particular, then follows that with the command to show gratitude in general, as He says: **{Give thanks to Me}**.” ²²

5. Shaikh Ibn al-`Uthaymeen رحمه الله said: “From this Aayah, we learn the following benefits:

- a. The obligation of Remembering Allaah because He تعالى has Commanded it. It is obligatory to remember Allaah unrestrictedly and unconditionally; every person must remember His Lord. Rather, every gathering in which a person sits but does not mention Allaah nor sends prayers and blessings upon the Prophet ﷺ will be a cause of distress, i.e., a loss and regret on the Day of Resurrection. Every servant is commanded to remember Allaah, but the remembrance of Allaah is divided into categories: i) one of the obligations of Islaam, ii) compulsory as one of the duties, iii) and a Sunnah from the Sunan (of the Prophet ﷺ) - depending upon what the (Textual) proof leads to. But the absolute ruling is that it is obligatory.
- b. Also, (we learn from this) that anyone who remembers Allaah, Allaah also remembers him, due to the saying of Allaah تعالى: **{I will remember you}**. The fact that Allaah remembers you is greater than you remembering Allaah, as Allaah تعالى said in Hadeeth al-Qudsi: **“{Whoever mentions Me within himself, I shall mention him within Myself; whoever mentions Me in a gathering, I shall mention him in a better gathering}**” ²³ The remembrance of Allaah can be done with the heart, the tongue, and the limbs. The real remembrance is that of the heart, as the Prophet ﷺ said: **“Verily, there is a piece of flesh in the body; if it is healthy, the whole body is healthy, and if it is corrupt, the entire body is corrupt. Verily, it is the heart.”** ²⁴ The heart is the foundation of Allaah’s remembrance, as Allaah تعالى said:

وَلَا تُطِيعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ

{and obey not him whose heart We have made heedless of Our Remembrance, one who follows his own desires} ²⁵

The remembrance of Allaah with the tongue or the limbs without remembering Allaah with the heart is extremely insufficient and lacking, like a body without a

²² Tafseer al-Sa`dee (1/74)

²³ Şaḥeeḥ al-Bukhaaree (7405) and Şaḥeeḥ Muslim (2675)

²⁴ Şaḥeeḥ al-Bukhaaree (52) and Şaḥeeḥ Muslim (1599)

²⁵ Surah al-Kahf (18): 28

soul. The characteristic of Allaah's remembrance with the heart is: pondering over the Aayaat (from the Book) of Allaah, loving Him, revering Him, turning towards Him, fearing Him, trusting and relying upon Him, and doing other things that are from the actions of the heart. As for the remembrance of the tongue, then it is articulating every word or phrase that brings one closer to Allaah, and the highest the best is saying: لَا إِلَهَ إِلَّا اللَّهُ (There is no one worthy of being worshiped except Allaah). As for the actions of the limbs, then it is every action that brings one closer to Allaah, establishing the prayer, bowing, prostration, Jihaad, giving in charity, all these are from the remembrance of Allaah because when you do these, you are being obedient to Allaah, therefore, making you the one who remembers Allaah through these actions. This is why Allaah تعالى said:

وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ

{and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allaah is greater} ²⁶

- c. Another benefit we learn from this Aayah is: the virtue of remembering Allaah, because it is an action through which Allaah تعالى remembers His servant in return. And Allaah remembering and mentioning His slave (with goodness) is a matter of the highest status and importance. It is not about you remembering Allaah or you loving Allaah, but what is more significant is that Allaah عز وجل remembers you, and Allaah عز وجل loves you. This is why Allaah تعالى said:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

{Say (O Muhammad ﷺ): "If you (really) love Allaah, then follow me, Allaah will love you...} ²⁷

The saying of Allaah تعالى: **{Allaah will love you}**, this should be the objective (of all our actions). ²⁸

²⁶ Surah al-`Ankaboot (29):45

²⁷ Surah aal-`Imraan (3): 31

²⁸ Tafseer of Ibn al-`Uthaymeen (2/167-168)

(ii.2) Second Aayah: يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

Allaah تعالى said:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا * وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا

{O you who believe! Remember Allaah with much remembrance. And glorify His Praises morning and afternoon [the early morning (Fajr) and `Asr prayers]}²⁹

Explanation:

1. Al-Haafizh Ibn Katheer رحمه الله said: “Allaah commands His believing servants to remember their Lord much, Who has bestowed upon them all kinds of blessings and favors because this will bring them a great reward and a wonderful destiny.”³⁰

2. Ibn `Abbaas رضي الله عنهما commented on the Aayah: **{Remember Allaah with much remembrance.}** “Allaah did not enjoin any duty upon His servants without setting known limits and accepting the excuses of those who have a valid excuse - apart from Dhikr, for Allaah has not set any limits for it, and no one has any excuse for not remembering Allaah unless he is oppressed and forced to neglect it. Allaah says:

فَاذْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ

{Remember Allaah standing, sitting down, and (lying down) on your sides}³¹

By night and by day, on land and sea, when traveling and when staying home, in richness and poverty, in sickness and health, in secret and openly, in all situations and circumstances.”³²

3. Shaikh al-Sa`dee رحمه الله said: “Here Allaah instructs the Believers to remember Him with much remembrance, such as Tahleel (saying: Laa ilaaha illallaah), Tahmeed (al-hamdulillaah), Tasbeeh (sub-haan Allaah), Takbeer (Allaahu Akbar), and other words that bring one closer to Allaah. The minimum is to regularly do the Dhikr in the morning and

²⁹ Surah al-Ahzaab (33): 41-42

³⁰ Tafseer Ibn Katheer (6/431)

³¹ Surah al-Nisaa (4): 103

³² Tafseer Ibn Katheer (6/433), Tafseer al-Baghawee (Ma`aalim al-Tanzeel (3-647))

afternoon, following the five obligatory prayers, and on various occasions when there are reasons to do the Dhikr.”³³

4. Shaikh Ibn al-`Uthaymeen رحمه الله said: “The Dhikr – as explained earlier – can be done with the tongue, and it can be done with the heart, and also with the limbs. And the saying of Allaah تعالى: **{with much remembrance}**, without restriction, neither hundred times nor two hundred times, neither a thousand times nor two thousand times, **{with much remembrance}** (do as much as you can, the more the better). The intelligent person will remember Allaah much and all the time, whereas a negligent person will neglect it.

And Allaah تعالى said: **{And glorify His Praises morning and afternoon}**, and this is a more specific Dhikr after a general Dhikr – both in action and in time. As for the action, then the Tasbeeh (Glorifying Allaah) is a more specific action after the general one. As for the time, this is specific to the early part of the day and the afternoon.

This Aayah is similar to the saying of Allaah تعالى:

وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا

{and exalt [Allaah] with praise of your Lord before the rising of the sun and before its setting}³⁴

From the benefit of these two Aayaat are:

- a. The First Benefit: The declaration of the importance of Dhikr, because when Allaah تعالى commanded it, He began with the call (O Believers!).
- b. The Second Benefit: The remembrance is part of Faith (Imaan) in Allaah تعالى and what it entails (meaning: the strength of your Imaan depends upon how much you remember Allaah), because of the saying of Allaah تعالى: **{O you who believe! Remember Allaah with much remembrance}**
- c. The Third Benefit: Imaan increases with it – i.e., with Dhikr – because whatever is an essential part of something, then that thing increases with it (i.e., the more a person remembers Allaah, the stronger his Faith).
- d. The Fourth Benefit: Lack of remembrance means lack of Faith (i.e., there is some weakness in a person’s Faith).
- e. The Fifth Benefit: The legislation to remember Allaah تعالى with much remembrance, because of the saying of Allaah تعالى: **{Remember Allaah with much remembrance}**

³³ Tafseer al-Sa`dee (1/667)

³⁴ Surah Taahaa (20): 130

- f. The Sixth Benefit: The legislation to do Tasbeeh (saying: Sub-ḥaan Allaah), because of the saying of Allaah تعالى: **{And glorify His Praises}**, but especially in the morning and afternoon, as Allaah تعالى said: **{And glorify His Praises morning and afternoon}**. There is no doubt that Tasbeeh is to be done all the time, but more specifically, to be done more during the beginning of the day and before its end.
- g. The Seventh Benefit: To declare Allaah free of all deficiencies and imperfections and everything that is falsely attributed to Him and that does not suit His Majesty (such as attributing to Him a son, or trinity, etc.), because of the saying of Allaah تعالى: **{And glorify His Praises}**. He تعالى has commanded us to do so.
- h. The Eight Benefit: The remembrance of Allaah is a source of life to the heart (and rejuvenates it) because Allaah تعالى commanded it to be done in abundance. If there were no benefit in that, He تعالى would not have commanded it to be done in abundance.”³⁵

³⁵ Tafseer of Surah al-Aḥzaab by Shaikh Ibn al-`Uthaymeen (1/324-326)

(ii.3) Third Aayah: وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ

Allaah تعالى said:

وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

{and the men and the women who remember Allaah much, Allaah has prepared for them forgiveness and a great reward (i.e. Paradise)}³⁶

Explanation:

1. al-Haafizh al-Baghawee رحمه الله reported that Mujaahid said: “A slave (of Allaah) cannot be considered among those who remember Allaah much till he remembers Allaah while standing, sitting, and laying down.”³⁷
2. Tafseer al-Muyassar: “The men and women who remember Allaah much with their hearts and tongues, for all of them (i.e., the ten categories mentioned in the Aayah), Allaah has prepared forgiveness for their sins and a great reward, i.e., Paradise.”³⁸
3. Shaikh al-Sa`dee رحمه الله said: **{for them}**, that is, for these people who are described in these glowing terms as possessing these noble characteristics, which include beliefs, deeds of the heart, physical deeds, spoken words, and doing acts that may benefit oneself or others, as well as doing good deeds and refraining from evil deeds, for the one who does these things has established the religion in the fullest sense, both outwardly and inwardly, and has attained Islaam, Imaan (Faith) and Iḥsaan (highest level of God-consciousness).”³⁹

³⁶ Surah al-Ahzaab (33): 35

³⁷ Tafseer al-Baghawee (3/640)

³⁸ Tafseer al-Muyassar (1/422)

³⁹ Tafseer al-Sa`dee (1/664)

(ii.4) Fourth Aayah: **وَادْكُرْ رَبَّكَ فِي نَفْسِكَ**

Allaah تعالى said:

وَادْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُن مِّنَ
الْعَافِلِينَ

{And remember your Lord within yourself in humility and fear without being apparent in speech - in the mornings and the evenings. And do not be among the heedless.} ⁴⁰

Explanation:

1. Tafseer al-Muyassar: “(O Messenger ﷺ), remember your Lord within yourself, with humility and modesty towards Allaah, with reverence and a heart fearful of Him. And call upon Him in a medium voice - between speaking loudly and quietly - at the beginning (hours) of the day and at the end, and do not be among those who neglect the remembrance of Allaah and are severely distracted from Him.” ⁴¹

2. al-Haafizh al-Baghawee رحمه الله said: “Allaah تعالى has commanded that you remember Him within yourself, supplicating to Him with humility and submission, without raising the voice and shouting in Du`aa, in the morning and evening, and not being heedless.” ⁴²

There is no doubt that doing the legislated Adhkaar in the morning and evening leads to success in this world and the Hereafter. As Allaah تعالى said:

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

{Unquestionably, in the remembrance of Allaah, hearts find comfort} ⁴³

Shaikh al-Sa`dee رحمه الله said: “This is their (Believers) nature and it is to be expected that they would not find comfort in anything except in the remembrance of Allaah, for nothing brings greater pleasure to the heart and nothing is more desirable or sweeter than loving the Creator, feeling close to Him and knowing Him. According to how much the heart knows and loves Allaah, it will remember Him to that degree. This is based on the

⁴⁰ Surah al-A`raaf (7): 205

⁴¹ Tafseer al-Muyassar (1/176)

⁴² Tafseer al-Baghawee (2/264)

⁴³ Surah al-Ra`d (13): 28

assumption that what is meant by the remembrance of Allaah is when a person remembers his Lord (i.e., does the Dhikr) by glorifying Him, proclaiming His oneness, magnifying Him, and so on.

It was also suggested that what is meant by the remembrance of Allaah is Allaah's Book that He sent down as a reminder to the believers. Based on that, what is meant by "the hearts finding comfort in the remembrance of Allaah," is that when the heart comes to know the meanings and rulings of the Qur'aan, it feels reassured by the Aayaat because they point to the clear truth that is supported by evidence and proof. Thus, the hearts are comforted, for they cannot find reassurance except by means of certainty and knowledge, which is found in the Book of Allaah that is undoubtedly complete and perfect. As for other books that are not based on it, the heart does not feel at ease with them; rather, the heart will remain troubled because of the contradictory nature of their evidence and rulings." ⁴⁴

And there is no doubt that in not doing the remembrance of Allaah there is heedlessness and negligence, and it leads to loss in this world and the Hereafter. As Allaah تعالى says:

وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ

{And whosoever turns away (blindly) from the remembrance of the Most Gracious, We appoint for him Shaiṭaan to be a Qareen (a companion) to him.} ⁴⁵

Shaikh al-Sa'dee رحمه الله said: "Allaah تعالى informs of the severe punishment that awaits the one who turns away from His remembrance. He تعالى said: **{And whosoever turns away}**, meaning, the one who turns away and hinders others **{from the remembrance of the Most Gracious}**, namely the Noble Qur'aan which is the greatest mercy that the Most Gracious has bestowed upon His slaves; whoever accepts it has accepted the best of gifts and has attained the most sublime aims and goals, but whoever turns away from it and rejects it has failed and is exposed to loss in such a way that he will never be blessed after that, and the Most Gracious will assign to him a rebellious devil to accompany him, make false promises to him, raise his hopes and incite him to commit sins." ⁴⁶

And from the perfect justice of Allaah is that the rewards depend on the kind of deed.

⁴⁴ Tafseer al-Sa'dee (1/417)

⁴⁵ Surah al-Zukhruf (43):36

⁴⁶ Tafseer al-Sa'dee (1/766)

It is incumbent on a person to seek Allaah's help through the legislated Adhkaar (that are mentioned in the Book of Allaah and the Sunnah of His Messenger ﷺ), and at the recommended places and times.

Shaikh al-Islam, Ibn Taymiyyah رحمه الله said: "The most flawed of people are those who do their daily portion of the Adhkaar that is not reported from the Prophet ﷺ - even if some of the scholars might have done it – and leave off the Prophetic Adhkaar that the most eminent of the children of Aadam (Prophet Muhammad ﷺ) used to do." ⁴⁷

A Muslim should be keen to teach only the established Adhkaar from the Book of Allaah and the Sunnah of His Messenger ﷺ, and he should take precautions from attributing something to the Prophet ﷺ that is not proven or authentic, and he should not speak something without knowledge.

The Prophet ﷺ said: **“Do not tell a lie against me, for whoever tells a lie against me then he will surely enter the Hell-fire.”** ⁴⁸

The Prophet ﷺ also said: **“Whoever narrates a Ḥadeeth from me which he knows is a lie, then he is one of the liars.”** ^{49 50}

⁴⁷ Majmoo` al-Fataawa (22/525)

⁴⁸ Şaḥeeḥ al-Bukhaaree (106, 107, 108, 109, 110) and Şaḥeeḥ Muslim (1, 2, 3, 4). In another narration in the Şaḥeeḥain, the wording is: **“And whoever tells a lie on me intentionally will surely take his place in the (Hell) Fire.”**

⁴⁹ Şaḥeeḥ Muslim in the introduction to his Şaḥeeḥ, Sunan al-Tirmidhee (2662), Sunan Ibn Maajah (38, 39, 40, 41) and graded as “Şaḥeeḥ” by Shaikh al-Albaanee

⁵⁰ Either the one who fabricates a narration and attributes it to the Prophet ﷺ, or the one who knowingly repeats and spreads this fabrication; both are liars and are severely warned of the punishment.

(ii.5) First Ḥadeeth: Similitude of the one who does Dhikr

The Prophet ﷺ said:

مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُ رَبَّهُ، مَثَلُ الْحَيِّ وَالْمَيِّتِ

“The similitude of one who remembers his Rabb (Lord) and one who does not remember Him, is like that of the living and the dead.”⁵¹

Explanation:

First: The wordings of the Ḥadeeth:

(Ḥadeeth #1) On the authority of Abu Moosaa al-Ash`aree رضي الله عنه⁵²: The Prophet ﷺ said:

“The similitude of one who remembers his Rabb (Lord) and one who does not remember Him, is like that of the living and the dead.” This is the wording of al-Bukhaaree.⁵³

(Ḥadeeth #2) The wording of Muslim: On the authority of Abu Moosaa al-Ash`aree رضي الله عنه: The Prophet ﷺ said: “The house in which Dhikr of Allaah is made and the house in which Allaah is not remembered are like the living and the dead.”⁵⁴

⁵¹ Ṣaḥeeḥ al-Bukhaaree (6407) and Ṣaḥeeḥ Muslim (779)

⁵² He is Abu Moosaa al-Ash`aree رضي الله عنه: `Abdullaah Ibn Qais Ibn Saleem al-Ash`aree. He is famous, both by his name and Kunya. He embraced Islaam while in Makkah and migrated to Ḥabashah; then he migrated to al-Madeenah. He is among the people who migrated twice. He was in Ḥabashah along with Ja`far Ibn Abu Ṭaalib; then he migrated with him during the incident of Khaybar. He was one of the scholars among the Companions رضي الله عنهم أجمعين and one of the most learned among them. The Prophet ﷺ sent him, along with Mu`aadh, to Yemen. His recitation of the Qur’aan was beautiful. It is said that he died in the year 52H, and others said that he died in the year 44H. See also, al-Iṣaabah of Ibn Ḥajar (2/359), and Ma`rifah al-Ṣaḥaabah of Anu Nuaim (4/1749).

⁵³ Ṣaḥeeḥ al-Bukhaaree, (80) Book of Invocation, (66) Chapter: The Superiority of Dhikr of Allaah عز وجل Ḥadeeth (6407)

⁵⁴ Ṣaḥeeḥ Muslim, (6) Book: The Traveler’s prayer and shortening them, (29) Chapter: It is recommended to offer voluntary prayers in one’s house, Ḥadeeth (779)

(Ḥadeeth #3) Abu Hurairah رضي الله عنه⁵⁵ narrated that Allaah's Messenger ﷺ said: **“Do not turn your houses into graveyards. Verily, Shaiṭaan runs away from the house where Surah al-Baqarah is recited.”**⁵⁶

Second: Explanation of selected words from the Aḥaadeeth:

1. The statement of the Prophet ﷺ: **“مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ”** **“The similitude of one who remembers his Rabb (Lord)...”**, al-`Ainee said: “The statement: “the remembrance of Allaah,” here means: to perform it with the words that have been mentioned (in the Book of Allaah and the Sunnah of His Messenger ﷺ), and as encouragement towards it, and to do it frequently. It may also mean that one should - with diligence and persistence - act upon what Allaah تعالى has made obligatory or recommended, like the recitation of the Qur’aan, reading the Aḥaadeeth, attending the knowledge circles, performing the prayers (Ṣalaah). Al-Raazee رحمه الله said: What is meant by the remembrance of the tongue is to say words like Sub-ḥaan Allaah (Glory be to Allaah), al-Ḥamdulillaah (Praise is for Allaah). The remembrance of the heart is to contemplate and meditate on the proofs and evidence regarding Allaah and His (Beautiful Names and Lofty) Attributes, as well as on the evidence that He تعالى has imposed regarding the enjoining (the good) and forbidding (the evil) till one learns about their rulings. The remembrance of the limbs means that they become immersed in acts of obedience.”⁵⁷

2. The statement of the Prophet ﷺ: **“وَالَّذِي لَا يَذْكُرُ رَبَّهُ”** **“and one who does not remember his Lord”**, in Faṭḥ al-Baaree, Ibn Ḥajar said: “He is the one who is devoid on the outside, and useless and futile from the inside.”^{58 59}

⁵⁵ Abu Hurairah: His name is: `Abdul Raḥmaan Ibn Sakhr al-Dawsee al-Yamaanee, according to the most correct opinion. He is a leader among those who firmly memorized the narrations, actions, and statements of the Prophet ﷺ. A large group of Companions and Taabi`een narrated from him, reaching 800 in number. He accepted Islaam during the year of Khaybar, in the year 7th Hijree. He used to accompany the Prophet ﷺ a lot, going wherever he ﷺ went. He narrated 5,374 Aḥaadeeth. Al-Bukhaaree and Muslim agreed upon 329 Aḥaadeeth. Also, Al-Bukhaaree individually reported 93 Aḥaadeeth, and Muslim individually reported 98 Aḥaadeeth. He died in the year 57H, at the age of 78.

⁵⁶ Ṣaḥeeḥ Muslim, (6) Book: The Traveler's prayer and shortening them, (29) Chapter: It is recommended to offer voluntary prayers in one's house, Ḥadeeth (780)

⁵⁷ `Umdatul Qaaree, Sharḥ Ṣaḥeeḥ al-Bukhaaree (23/26-27)

⁵⁸ Faṭḥ al-Baaree (11/211)

⁵⁹ Such a person has been deprived of great virtues, not knowing what he is missing from the things that would benefit him in this world and the Hereafter. In this world, he will always be unhappy and dissatisfied, his heart will never be at ease, and in the Hereafter, he is missing the opportunity to come closer to His Lord, getting a higher station in Jannah, etc.

3. The statement of the Prophet ﷺ: “مَثَلُ الْحَيِّ وَالْمَيِّتِ” **“ (their similitude) is like that of the living and the dead ”**, the one who remembers Allaah is compared to the living, the one who is externally decorated with the light of life and is illuminating with it, and internally he is filled with the light of knowledge and awareness, who relies upon it (Allaah’s remembrance), benefits from it, and is supported and protected through it. And the one who does not remember Allaah is compared with the dead, who is devoid from the outside and useless from the inside. ⁶⁰

Shaikh Ibn Baaz رحمه الله said: “This is a great similitude. The living and the dead are not alike. ⁶¹ If such is the Ḥadeeth about the virtue of praising Allaah, then (the Ḥadeeth on) the virtue of seeking knowledge takes precedence.” ⁶²

4. The statement of the Prophet ﷺ: “مَثَلُ الْبَيْتِ الَّذِي يُذَكَّرُ اللَّهُ فِيهِ، وَالْبَيْتِ الَّذِي لَا يُذَكَّرُ اللَّهُ” **“The house in which Dhikr of Allaah is made and the house in which Allaah is not remembered are like the living and the dead.”** . Al-San`aaneه رحمه الله commented: “The house in which Allaah is remembered is like a person who is alive, who is illuminating from the inside with Imaan (Faith), speaking well with his tongue. And the house in which Allaah is not remembered is like a corpse from which people flee, and there is no good around it. In this, there is encouragement to make remembrance of Allaah in the homes, and it has already preceded that one should offer (optional) prayers in them for it illuminates the homes. It may refer to the people living inside those homes: those who do not remember Allaah are like the dead, and those who remember Allaah are like the living. The true life is in the remembrance of Allaah through which the lights of the hearts shine (the brightest).” ⁶³

Al-San`aaneه also said regarding the statement of the Prophet ﷺ: **“The similitude of the house...”**, I say: “What it refers to are residents inside the homes; they are being compared to the living and the dead, and not the residence itself.” ⁶⁴

A person who does not remember Allaah is like a hollow tree; it neither benefits itself nor others but gets easily uprooted from the earth. Such a person is susceptible to Shaiṭaan’s attacks.

⁶⁰ See Faḥ al-Baaree (11/210-211), `Umdatul Qaaree (23/27), and Irshaad al-Saaree (9/231)

⁶¹ Referring to Allaah’s تعال statement in Surah Faaṭir (35): 22

وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ

{And not equal are the living and the dead}

⁶² Al-Ḥulal al-Ibreeziyah of Shaikh Ibn Baaz (4/218)

⁶³ Tanweer Sharḥ al-Jaami` al-Sagheer (9/520-521)

⁶⁴ Al-Tahbeer al-Idhaah (4/368)

5. The statement of the Prophet ﷺ: **“لَا تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ”** **“Do not turn your houses into graveyards”**, meaning: do not turn them into graves, in which prayers are nor offered, because when a person dies and is put in his grave, prayers are not offered inside the grave. And this is supported by another Hadeeth: **“Perform some of your (optional) prayers at home, and do not turn them into graves.”** ⁶⁵ It is also said to mean: “Do not turn them into cemeteries,” as offering prayers in cemeteries is prohibited. ⁶⁶

6. Shaikh Ibn al-`Uthaymeen رحمه الله said: “Scholars explained that you should not abandon performing the prayers (al-Şalaah) in your homes; that is, do observe prayers in your homes. He ﷺ described houses in which prayers are not performed as graveyards because prayer (al-Şalaah) is not valid in graveyards.” ⁶⁷

⁶⁵ Şaḥeeḥ al-Bukhaaree (432, 1187) and Şaḥeeḥ Muslim (777)

⁶⁶ Some of the narrations on the prohibition of offering prayers in the cemeteries or facing towards the graves:

Narrated Abu Sa`eed al-Khuḍḥree رضي الله عنه: the Prophet ﷺ said: **“The whole earth is a masjid (place of prayer) except public baths and graveyards.”** [Sunan Abu Dawood (492), and graded as “Şaḥeeḥ” by Shaikh Al-Albaanee]

`Abdullaah Ibn Mas`ood رضي الله عنه reported that the Prophet ﷺ said: **“The most evil of mankind are those who will be alive when the Last Day arrives and those who take graves as places of worship.”** [Musnad of Imaam Ahmad (3844, 4143, 4342) and graded as “Ḥasan” by Shaikh al-Albaanee. See Ahkaamul-Janaa`iz, (1/278)]

Narrated Abu Marthad al-Ghanawi رضي الله عنه: Allaah’s Messenger ﷺ said: **“Do not sit on the graves and do not pray facing towards them.”** [Şaḥeeḥ Muslim (2122) and Sunan Abu Dawood(3223)]

Jundub ibn `Abdullaah al-Bajali رضي الله عنه heard the Prophet ﷺ say five days before he died: **“The people before you took graves as Masaajid. I prohibit this to you.”** [Şaḥeeḥ Muslim (532)]

Narrated `Aaishah and `Abdullaah bin `Abbaas رضي الله عنهما: When the last moment of the life of Allaah’s Messenger ﷺ came he started putting his ‘Khamisa’ on his face and when he felt hot and short of breath he took it off his face and said: **“May Allaah curse the Jews and Christians for they built the places of worship at the graves of their Prophets.”** The Prophet ﷺ was warning (Muslims) of what they (the Jews and Christians) had done. [Şaḥeeḥ Al-Bukhaaree (427), Şaḥeeḥ Muslim (1082), and Sunan Abu Dawood (3221)]

`Umar Ibn Al-Khaṭṭaab رضي الله عنه once noticed another of the Prophet’s companions, Anas bin Maalik رضي الله عنه, praying near a grave and called him out: **“The grave! The grave!”** [Şaḥeeḥ Al-Bukhaaree, Chapter 16, Kitaab as-Şalaah]

⁶⁷ Sharḥ Riyaadh al- Şaaliḥeen (4/683)

Third: Lessons learned from this Ḥadeeth:

1. Shaikh Ibn al-`Uthaymeen رحمه الله said: “As for the first Ḥadeeth, the Messenger of Allaah ﷺ stated: **“The similitude of one who remembers his Rabb (Lord) and one who does not remember Him, is like that of the living and the dead.”** This is because the one who remembers Allaah عز وجل, He تعالى will awaken his heart and expand his heart; thus, he is like the living.

As for the one who does not engage in the remembrance of Allaah, his heart will not be at ease – and we seek Allaah’s refuge from this – and his chest will not open to Islaam; thus, he is like the dead. Therefore, one needs to take lessons from this parable. One must know that whenever one is headless of the remembrance of Allaah عز وجل, the heart becomes hardened, and it may die as a result, and we seek Allaah’s refuge.” ⁶⁸

2. Al-Nawawee رحمه الله commented on the statement of the Prophet ﷺ: **“The house in which Dhikr of Allaah is made, and the house in which Allaah is not remembered are like the living and the dead”**, in this, there is strong encouragement to do Allaah’s remembrance in the house, and that the homes should never be devoid of Allaah’s remembrance. One also learns that it is permissible to use similitudes and parables (for better explanation). ⁶⁹

3. Shaikh Ibn al-`Uthaymeen رحمه الله said: “The prayer, obligatory or optional, is not valid in the graveyard. Indeed, the prostration of recitation and the prostration of gratitude are also not valid in the graveyard. The only prayer that may be performed in the graveyard is the funeral prayer. There is no harm in observing the funeral prayer in the graveyard before or after the burial. However, funeral prayer should not be performed after burial at prohibited times. For example, if you come to participate in the funeral prayer after the `Asr prayer but you find out that the deceased has been buried, you should not perform the prayer upon it. This is because you can observe it at another time, outside the prohibited times, for example, the forenoon. But, if you meet the deceased in the graveyard before burial, there is no problem if you observe (funeral) prayer upon it, even though it may be after al-`Aṣr. In this case, the prayer has a cause. For any prayer that has a cause, there is no prohibited time.” ⁷⁰

⁶⁸ Sharḥ Riyaadh al-Ṣaaliḥeen (5/517)

⁶⁹ Sharḥ Ṣaḥeeḥ Muslim of al-Nawawee (6/68)

⁷⁰ Sharḥ Riyaadh al-Ṣaaliḥeen (4/684)

4. Shaikh Ibn al-`Uthaymeen رحمه الله said about the Prophet's ﷺ statement: **“Verily, Shaiṭaan runs away from the house in which Surah al-Baqarah is recited.”**, “The Ḥadeeth explains the virtue of specific Aayaat (verses) and Surahs (chapters) of the Noble Qur’aan, one of which is Surah Al-Baqarah.” ⁷¹ He further continues: “When you recite Surah Al-Baqarah in your home, Shaiṭaan will flee from your house and would not come near it. The reason for this is that Surah Al-Baqarah contains Aayat Al-Kursee.” ⁷²

⁷¹ Sharḥ Riyaadh al-Ṣaaliḥeen (4/683)

⁷² Sharḥ Riyaadh al-Ṣaaliḥeen (4/684)

(ii.6) Second Hadeeth: Should I not inform you of the best deeds

The Prophet ﷺ said:

أَلَا أُنبِّئُكُمْ بِخَيْرِ أَعْمَالِكُمْ، وَأَرْكَاهَا عِنْدَ مَلِيكِكُمْ، وَأَرْفَعُهَا فِي دَرَجَاتِكُمْ وَخَيْرٌ لَّكُمْ مِنْ إِنْفَاقِ الذَّهَبِ وَالْوَرِقِ، وَخَيْرٌ لَّكُمْ مِنْ أَنْ تَلْقَوْا عَدُوَّكُمْ فَتَضْرِبُوا أَعْنَاقَهُمْ وَيَضْرِبُوا أَعْنَاقَكُمْ؟ قَالُوا: بَلَى. قَالَ: ذِكْرُ اللَّهِ تَعَالَى

“Should I not inform you of the best of your deeds, and the purest of them with your Master, that exalts you to the high ranks, and is better for you than spending gold and silver, and better for you than meeting your enemy, and you striking their necks, and they strike your necks?” They said: “Of course.” He ﷺ said: “The remembrance of Allaah تعالى.” [Then] Mu’aadh Ibn Jabal رضي الله عنه said: “There is nothing that brings one more salvation from the punishment of Allaah than the remembrance of Allaah.” ⁷³

Explanation:

First: The wordings of the Hadeeth:

(Hadeeth #4) The wording as reported in Sunan al-Tirmidhee: On the authority of Abu al-Dardaa’ رضي الله عنه ⁷⁴ the Prophet ﷺ said: “Should I not inform you of the best of your deeds, and the purest of them with your Master, that exalts you to the high ranks, and is better for you than spending gold and silver, and better for you than meeting your enemy, and you striking their necks and they strike your necks?” They said: “Of

⁷³ Sunan al-Tirmidhee (3377) and Sunan Ibn Maajah (3790), and graded as “Shaḥeeḥ” by Shaikh al-Albaanee. Also reported by Imaam Maalik in his “Muwaṭṭa’a”.

⁷⁴ Abu al-Dardaa’ رضي الله عنه, his name is, `Uwaimir Ibn Zaid Ibn `Umar, and it also said that his name is `Uwaimir Ibn `Aamir al-Anṣaaree al-Khazrajee. He was a role model, a judge for the people of Damascus, and their chief reciter (i.e., people learned the recitation of the Qur’aan from him). He was one of the four who gathered the Qur’aan in the lifetime of the Prophet ﷺ. [See Shaḥeeḥ al-Bukhaaree (5004)]*. One of the best things he said is: “Whoever increases in the remembrance of death, his envy (and jealousy) will decrease, and his joy (and attachment to the worldly life) will decrease.” [Musannaf Ibn Abee Shaybah (34583) and others]. He died in the year 32H, before the assassination of `Uthmaan Ibn `Affaan رضي الله عنه.

*Narrated Anas رضي الله عنه: “When the Prophet ﷺ died, none had collected the Qur’aan but four persons; Abu Al-Dardaa’. Mu’aadh Ibn Jabal, Zaid Ibn Thaabit, and Abu Zaid. We were the inheritor (of Abu Zaid) as he had no offspring.” [Shaḥeeḥ al-Bukhaaree (5004)]

course.” He ﷺ said, **“The remembrance of Allaah تعالى.”** Mu`aadh Ibn Jabal رضي الله عنه ⁷⁵ said: **“There is nothing that brings more salvation from the punishment of Allaah than the remembrance of Allaah.”** ⁷⁶

(Ḥadeeth #5) The wording as reported in Sunan Ibn Maajah: On the authority of Abu al-Dardaa' رضي الله عنه: the Prophet ﷺ said: **“Shall I not inform you of the best of your deeds, the most pleasing to your Sovereign, those that (help) raise your ranks the most, that are better than your gold and silver, or meeting you enemy (in battle), and you strike their necks and they strike your necks?”** They said: “What is that, O Messenger of Allaah?” He ﷺ said: **“The remembrance of Allaah (Dhikr).”** Mu`aadh Ibn Jabal رضي الله عنه said: **“There is no deed that a person does that brings him more salvation from the punishment of Allaah عز وجل than the remembrance of Allaah.”** ⁷⁷

Second: Explanation of selected words from the Aḥaadeeth:

1. The statement of the Prophet ﷺ: **“ألا”** (indeed, should I not) is an expression to grab attention, to alert, to warn, as if the one who is speaking is trying to alert the one being addressed about an important matter, with clear proof. ⁷⁸

⁷⁵ Mu`aadh Ibn Jabal رضي الله عنه, he is Abu `Abdul Raḥmaan al-Anṣaaree al-Madaneey. He embraced Islaam when he was only 18 years old, witnessed the pledge at al-`Aqabah, and participated in the battle of Badr and all the other military expeditions with the Prophet ﷺ. He is one of the four about whom the Prophet ﷺ said: **“Learn the recitation of Qur’aan from (any of these) four people: ‘Ibn Mas`ood, Saalim, the freed slave of Abu Hudhaifah, Ubai Ibn Ka`b and Mu`aadh Ibn Jabal.’** [Ṣaḥeeḥ al-Bukhaaree (3758, 3760, 3806) and Ṣaḥeeḥ Muslim (2464)] He was firmly grounded in knowledge and understanding of the Deen, the Prophet ﷺ said about him: **“Mu`aadh Ibn Jabal will be gathered on the Day of Judgment ahead of the scholars by a long distance.”** In another narration: **“He will be gathered on the Day of Resurrection as a leader of scholars.”** [See al-Ṣaḥeeḥah 1090]. The Prophet ﷺ also said: **“What an excellent man is Mu`aadh Ibn Jabal.”** [al-Adab al-Mufrad (337) and Sunan al-Tirmidhee (3795) and graded as “Ṣaḥeeḥ” by Shaikh al-Albaanee] The Prophet ﷺ also said: **“...the most knowledgeable of them concerning the lawful and the unlawful is Mu`aadh Ibn Jabal.”** [Sunan al-Tirmidhee (3790, 3791) and Sunan Ibn Maajah (154) and graded as “Ṣaḥeeḥ” by Shaikh al-Albaanee. See al-Ṣaḥeeḥah (1224)] He died during the plague of Amwas, in the year 18H, at the age of 33 years.

⁷⁶ Sunan al-Tirmidhee (3377) and graded as “Ṣaḥeeḥ” by Shaikh al-Albaanee

⁷⁷ Sunan Ibn Maajah (3790), and graded as “Ṣaḥeeḥ” by Shaikh al-Albaanee

⁷⁸ Al-`Ilm al-Hayyab fee Sharḥ Kalim al-Ṭayyib of al-`Ainee (1/52)

2. The statement of the Prophet ﷺ: “أَنْبَأْتُكُمْ” from the word al-Naba’ “النبأ” meaning: news, intel, information. The significance of this news is that it is from the Prophet ﷺ who has received the information from Allaah ﷻ. ⁷⁹ سبحانه وتعالى

3. The statement of the Prophet ﷺ: “بِخَيْرٍ” the word Khair (good) is here with the meaning of Akhyar (أخير) or Afḍhal (أفضل), ⁸⁰ meaning: “the best” because the words Khair (good) and Sharr (evil) are used in the position of best (or worst) when deciding or preferring to do something. ⁸¹

4. The statement of the Prophet ﷺ: “وَأَزَكَّاهَا”, meaning: “purer”, from the word “الزكاة” (to purify). Allaah ﷻ said:

قَدْ أَفْلَحَ مَنْ تَزَكَّى

**{Indeed whosoever purifies himself (by avoiding polytheism (Shirk) and accepting
Islaamic Monotheism) shall achieve success} ^{82 83}**

5. The statement of the Prophet ﷺ: “مَلِيكِكُمْ”, the word, “المليك” is from the Beautiful Names of Allaah. Allaah ﷻ said:

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ * فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُّقْتَدِرٍ

**{Verily, the Muttaqoon (pious), will be in the midst of Gardens and Rivers (Paradise),
in a seat of truth (i.e. Paradise), near the Omnipotent King (Allaah)} ⁸⁴**

Similarly, the Names “المالك” (Owner) and “الملك” (King) are from the Beautiful Names and Lofty Attributes of Allaah ﷻ. ⁸⁵ جل وعلى

6. The statement of the Prophet ﷺ: “وَأَرْفَعَهَا فِي دَرَجَاتِكُمْ”, from the word “رفع”, meaning: to raise. Al-San`aaneer رحمه الله said: “وَأَرْفَعَهَا” meaning that which will raise your status the

⁷⁹ Al-`Ilm al-Hayyab fee Sharḥ Kalim al-Tayyib of al-`Ainee (1/52)

⁸⁰ Sharḥ al-Zarqaanee `alaa al-Muwaṭṭa (2/36)

⁸¹ Al-`Ilm al-Hayyab fee Sharḥ Kalim al-Tayyib of al-`Ainee (1/52)

⁸² Surah al-A`laa (87):14

⁸³ Al-`Ilm al-Hayyab fee Sharḥ Kalim al-Tayyib of al-`Ainee (1/52)

⁸⁴ Surah al-Qamar (54):54-55

⁸⁵ Al-`Ilm al-Hayyab fee Sharḥ Kalim al-Tayyib of al-`Ainee (1/52)

most.⁸⁶ And Al-Zarqaanee رحمه الله said: “دَرَجَاتِكُمْ”, meaning: your ranks in the Jannah (Paradise).⁸⁷

7. The statement of the Prophet ﷺ: “وَحَيْرٌ لَكُمْ مِنْ إِنْفَاقِ الذَّهَبِ وَالْوَرِقِ”, meaning: spending in the way of Allaah عز وجل. The word: “وَالْوَرِقِ” meaning: silver, as Allaah تعالى mentions:

فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ

{So send one of you with this silver coin of yours to the town}⁸⁸

Al-Baghawee رحمه الله said: “وَالْوَرِقِ” means silver, irrespective of whether it is minted (into a coin) or not.⁸⁹

8. The statement of the Prophet ﷺ: “وَحَيْرٌ لَكُمْ مِنْ أَنْ تَلْقَوْا عَدُوَّكُمْ”, meaning your enemies from amongst the Kuffaar (non-believers) in Jihaad.⁹⁰

9. The statement of the Prophet ﷺ: “فَتَضْرِبُوا أَعْنَاقَهُمْ وَيَضْرِبُوا أَعْنَاقَكُمْ”, meaning: either they kill you or you kill them, whether with a sword or something else.⁹¹

10. Their (the Companions') saying: “قَالُوا” referring to the Companions رضي الله عنهم who were present in the gathering.

11. Their (the Companions') saying: “بَلَى” meaning: please do inform us.

12. The statement of the Prophet ﷺ: “ذِكْرُ اللَّهِ” (remembrance of Allaah!), because all the acts of worship, from spending in the way of Allaah to fighting the enemies, are all means of attaining nearness to Allaah تعالى, but the ultimate purpose is the remembrance of Allaah, the head of the matters is the statement: لَا إِلَهَ إِلَّا اللَّهُ (None has the right to be worshiped except Allaah), and it is the word of Allaah - the uppermost,⁹² and the crux of

⁸⁶ Al-Tanweer Sharh al-Jaami` al-Sagheer (4/381)

⁸⁷ Sharh al-Zarqaanee `alaa al-Muwat`ta (2/36)

⁸⁸ Surah al-Kahf (18):19

⁸⁹ Tafseer al-Baghawee (5/160)

⁹⁰ See Faiḍ al-Qadeer (3/115)

⁹¹ Faiḍ al-Qadeer (3/115)

⁹² Surah al-Tawbah (9): 40

the matter around which revolves the whole religion of Islaam, and it is the foundation over which the pillars of Islaam are built, and it is the highest branch of Faith. ^{93 94}

Third: Lessons learned from this Ḥadeeth:

The Ḥadeeth informs us of the virtues and merits of the remembrance of Allaah عز وجل, and that it is the purest and the most pleasing of deeds to Allaah, and that which helps in raising your ranks the most, for it is far better than spending gold and silver, or any other form of wealth in the way of Allaah. Rather, it is better than Jihaad and striking the necks of the enemies of Allaah. Rather, it is better than martyrdom in the way of Allaah because of the saying of the Prophet ﷺ: **“and they strike your necks”**. And this remembrance of Allaah is that in which a person says with his tongue while the heart complies with that, and this is what pushes one towards steadfastness upon the Sharee`ah. And no doubt that this should be accompanied by Ikhlāas (sincerity) and upon the teachings and ways of the Messenger of Allaah ﷺ. It is well known that the Aḥāadeeth that mention the best deeds vary, ⁹⁵ and the people of knowledge have tried to explain it from various perspectives, one of them being that the differences (in the Prophet’s ﷺ response) depended on the situation of the one being addressed. And Allaah knows best. ⁹⁶

⁹³ The Prophet ﷺ said: **“Imaan (Faith) has over seventy branches - or over sixty branches - the uppermost of which is the declaration: “None has the right to be worshiped but Allaah”; and the humblest of which is the removal of what is harmful from the path, and modesty is a branch of Imaan.”** [Ṣaḥeeḥ Muslim (35)]

⁹⁴ Sharḥ al-Zarqaanee `alaa al-Muwaṭṭa (2/36-37)

⁹⁵ There are Aḥāadeeth that mention different deeds to be more virtuous than the others in varying situations. Example: When the Prophet ﷺ was asked: “Which (attribute) of Islaam is more excellent (or who is a better Muslim)?” To which he ﷺ replied: **“One who avoids harming the Muslims with his tongue and hands.”** [Ṣaḥeeḥ al-Bukhaaree (11) and Ṣaḥeeḥ Muslim (42)]. On another occasion, he ﷺ was asked: “Which of the merits (is superior) in Islaam (or what qualities of Islaam are the best)?” And he ﷺ replied: **“To feed (the poor) and greet those whom you know and those whom you do not know.”** [Ṣaḥeeḥ al-Bukhaaree (12) and Ṣaḥeeḥ Muslim (39)]

⁹⁶ Sharḥ Ḥiṣn al-Muslim by Usaamah `Abdul Fattaah (1/18)

(ii.7) Third Hadeeth: “I am just as My slave thinks I am”

The Prophet ﷺ said:

يَقُولُ اللَّهُ تَعَالَى: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا ذَكَرَنِي، فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي، وَإِنْ ذَكَرَنِي فِي مَالٍ ذَكَرْتُهُ فِي مَالٍ خَيْرٍ مِنْهُمْ، وَإِنْ تَقَرَّبَ إِلَيَّ بِشَيْرٍ تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا، وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبْتُ إِلَيْهِ بَاعًا، وَإِنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً

“Allaah تعالى says: {I am just as My slave thinks I am (i.e., I can do for him what he thinks I can do for him), and I am with him if He remembers Me. If he remembers Me in himself, I, too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than them; and if he draws nearer to Me by a hand span, I go one cubit nearer to him; and if he draws nearer to me by one cubit, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running.} 97

Explanation:

First: The wordings of the Hadeeth:

(Hadeeth #6) On the authority of Abu Hurairah رضي الله عنه ⁹⁸, the Prophet ﷺ said: “Allaah says: {I am just as My slave thinks I am, (i.e., I can do for him what he thinks I can do for him) and I am with him if He remembers Me. If he remembers Me in himself, I, too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than them; and if he draws nearer to Me by a hand span, I go one cubit nearer to him; and if he draws nearer to me by one cubit, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running.} 99

(Hadeeth #7) On the authority of Abu Hurairah رضي الله عنه: Perhaps the Prophet ﷺ mentioned the following (as Allaah’s saying): “{If My slave comes nearer to Me by a

⁹⁷ Şaḥeeḥ al-Bukhaaree (7405, 7505, 7536, 7537) and the wording is his, and Şaḥeeḥ Muslim (2675)

⁹⁸ A brief biography of Abu Hurairah was already mentioned in Hadeeth No. 3 under “Explanation.”

⁹⁹ Şaḥeeḥ al-Bukhaaree, Book of al-Tawḥeed (97), Chapter No. (15), the statement of Allaah تعالى: {وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ: يُرِيدُونَ أَنْ يُبَدِّلُوا كَلَامَ اللَّهِ}، Hadeeth No. (7405), and Chapter No. (35), the statement of Allaah تعالى: {تَعَالَى اللَّهُ}، Hadeeth No. (7505), and Şaḥeeḥ Muslim, The Book Pertaining to the Remembrance of Allaah (48), Chapter No. (1) Encouragement To Remember Allaah, Hadeeth (2675 – 2 & 21)

span, I go nearer to him by a cubit; and if he comes nearer to Me by a cubit; I go nearer to him by the span of outstretched arms.} 100

(Ḥadeeth #8) In the narration of Ṣaḥeeḥ Muslim, Abu Hurairah narrated that Allaah's Messenger ﷺ said: **“Allaah تعالى said: {I am just as My slave thinks of Me when he remembers Me.}”** (The Prophet ﷺ) further said: **“By Allaah, Allaah is more pleased with the repentance of His servant than what one of you would do on finding the lost camel in the waterless desert. (Allaah تعالى said): {When he draws near Me by the span of his hand, I draw near him by the length of a cubit; and when he draws near Me by the length of a cubit, I draw near him by the length of a fathom; and when he draws near Me walking, I draw close to him hurriedly.}”** 101

(Ḥadeeth #9) In another narration of Ṣaḥeeḥ Muslim, Abu Hurairah narrated that Allaah's Messenger ﷺ said: **“Allaah تعالى said: {When My servant draws close to me by the span of a palm, I draw close to him by the space of a cubit, and when he draws close to Me by the space of a cubit, I draw close to him by the space (covered) by two hands, and when he draws close to Me by the space (covered by) two hands, I go in hurry towards him.}”** 102

Second: Explanation of selected words from the Aḥaadeeth:

1. The statement of the Prophet ﷺ: **“يَقُولُ اللَّهُ تَعَالَى”** **“Allaah تعالى said”**, that is, in al-Ḥadeeth al-Qudsi. Al-Ṭeebee said: “This Ḥadeeth is a Qudsi (Sacred) speech, and the difference between it and the Qur’aan is that the Qur’aan is the Word (of Allaah) revealed by Jibreel عليه السلام, matchless, a miracle, which no one can produce even a Surah similar to it. As for Ḥadeeth al-Qudsi, it is information from Allaah تعالى to His Messenger ﷺ, the meaning (without the wording) of which is revealed through inspiration or a dream. Then the Prophet ﷺ informed his nation about that meaning in his own words. As for the rest

¹⁰⁰ Ṣaḥeeḥ al-Bukhaaree, Book of al-Tawheed (97), Chapter No. (50), What the Prophet ﷺ mentioned and narrated as the saying of his Lord, Ḥadeeth No. (7537), and Ṣaḥeeḥ Muslim (2675-20). Al-Bukhaaree narrated a similar narration from Anas رضي الله عنه: The Prophet ﷺ said: **“My Lord says: {If My slave comes nearer to me for a span, I go nearer to him for a cubit; and if he comes nearer to Me for a cubit, I go nearer to him for the span of outstretched arms; and if he comes to Me walking, I go to him running.}”** Ṣaḥeeḥ al-Bukhaaree (7536)

¹⁰¹ Ṣaḥeeḥ Muslim, The Book of Repentance (50), Chapter No. (1): Exhortation To Repent And Rejoicing Therein, Ḥadeeth (2675-1)

¹⁰² Ṣaḥeeḥ Muslim, The Book Pertaining to the Remembrance of Allaah (48), Chapter No. (1) Encouragement To Remember Allaah, Ḥadeeth (2675 – 3)

of the Aḥaadeeth, which he ﷺ did not attribute to Allaah تعالى, nor did he ﷺ narrate from Him سبحانه وتعالى, then they are not referred to as Ḥadeeth Qudsi.”

I (al-Ṭeebee) say: “The merit of the Qur’aan over al-Ḥadeeth al-Qudsi is that Ḥadeeth Qudsi is a Divine text of the second level (Qur’aan being the first), and most often, it is revealed without the intermediation of an Angel, because what is looked for here is the meaning more than the wording, whereas, about the revelation (i.e., the Qur’aan), the wording and the meaning are the two perspectives. With this, one learns the level of the remaining Aḥaadeeth.” ^{103 104}

2. The statement of the Prophet ﷺ that Allaah تعالى said: “أَنَا عِنْدَ ظَنِّ عَبْدِي بِي {I am just as My slave thinks I am}, meaning: “I have the power to do for Him what he expects from Me to do for him.” In this, there is an indication that (between the two sides – hope and fear), preference should be given to having hope (in Allaah’s Mercy) over fear (of His punishment). Any sane person who hears this (Ḥadeeth) would not be inclined towards

¹⁰³ Sharḥ al-Mishkaah of al-Ṭeebee

¹⁰⁴ Explanation of what al-Ḥadeeth al-Qudsi is.

Shaikh Ibn Baaz رحمه الله said: “Al-Aḥaadeeth al-Qudsiyah: It is that which is attributed to Allaah عز وجل, and it is His سبحانه speech. It is called Qudsi (Holy, Sacred), but it is not like the Qur’aan. For al-Qur’aan, it is miraculous; Allaah is worshiped through its recitation, and its recitation is an essential part of the Ṣalaah.

As for al-Ḥadeeth al-Qudsi, it is attributed to Allaah عز وجل, it does not have the same ruling as the Qur’aan, but it is the speech of Allaah. An example of it is what is reported in Ṣaḥeeḥ Muslim, on the authority of Abu Dharr رضي الله عنه that the Prophet ﷺ said: “Allaah تبارك وتعالى said: {O My servants, I have forbidden oppression for Myself and have made it forbidden amongst you, so do not oppress one another. O My servants, all of you are astray except for those I have guided, so seek the guidance of Me and I shall guide you. O My servants, all of you are hungry except for those I have fed, so seek food of Me, and I shall feed you...}” to the end of the long Ḥadeeth.

This is an example of what is known as al-Ḥadeeth al-Qudsi, for it is attributed to Allaah, and is authentic.” [From the Shaikh’s official website. Fatwa No. 17988]

Shaikh Ibn al-ʿUthaymeen said: “The scholars’ رحمهم الله have differed about the wording of al-Ḥadeeth al-Qudsi: Is it from the speech of Allaah تعالى (like the Qur’aan), or is it a revelation from Allaah تعالى to His Messenger ﷺ in the form of meaning, while the wording is that of the Prophet ﷺ? They are divided into two opinions.

The first opinion: Al-Ḥadeeth al-Qudsi is from Allaah, both the wording and the meaning of it, because the Prophet ﷺ attributed it to Allaah تعالى. And it is known that the foundation of attributing a statement to someone is that the person is quoting the words of the speaker (verbatim) and not in the words of the one who is transmitting it. Especially when the Prophet ﷺ is the most trustworthy of people and most reliable of them.

The second opinion: al-Ḥadeeth al-Qudsi, the meaning of it is from Allaah, and the wording of it is that of the Prophet ﷺ. And this is the most correct opinion.

But if it is said: “It is better to refrain from delving into this, for fear that the one who does so will get destroyed, and (it is better to) limit oneself to saying: “al-Ḥadeeth al-Qudsi is a narration in which the Prophet ﷺ narrated from His Lord,” this would suffice and be enough, and perhaps the safest opinion. And Allaah knows best.” [Majmooʿ Fataawa Ibn ʿUthaymeen (9/59-62)]

the thought of falling into Allaah’s punishment, which is the side of fear, because he would not prefer this for himself. Instead, he would be inclined towards (believing and trusting) Allaah’s promise; this is the side of hope. ¹⁰⁵

3. The statement of the Prophet ﷺ that Allaah تعالى said: “وَأَنَا مَعَهُ إِذَا ذَكَرَنِي” {and I am with him if He remembers Me}, meaning: Allaah تبارك وتعالى is with His slave who remembers Him. With him by protecting, supporting, and caring for him. This is like the saying of Allaah تعالى in the Qur’aan:

إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَى

{Indeed, I am with you both; I hear and I see} ¹⁰⁶

And this: “being with” (Ma’iyyah) is specific only for the People of Faith (i.e., the Believers who only worship Allaah), and this is different from the “being with” which is general for all the creation. Like the saying of Allaah عز وجل:

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَىٰ مِنْ ذَلِكَ وَلَا أَكْثَرُ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا

{Have you not considered that Allaah knows what is in the heavens and what is on the earth? There is in no private conversation three but that He is the fourth of them, nor are there five but that He is the sixth of them - and no less than that and no more except that He is with them [in knowledge] wherever they are.} ¹⁰⁷

Meaning: Allaah is with them with His Knowledge (while He is over the Throne, over the seventh heaven) and encompassed them.

4. The statement of the Prophet ﷺ that Allaah تعالى said: “فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي، وَإِنْ ذَكَرَنِي فِي مَلَائِكَةٍ ذَكَرْتُهُ فِي مَلَائِكَةِ خَيْرٍ مِنْهُمْ” {If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than them}. Shaikh Ibn al-’Uthaymeen رحمه الله said: “When a person remembers Allaah سبحانه وتعالى inwardly, Allaah will remember him inwardly. If he remembers

¹⁰⁵ See al-Fath al-Baaree (13/385)

¹⁰⁶ Surah Taahaa (20): 46

¹⁰⁷ Surah al-Mujaadilah (58): 7

him in an assembly, Allaah will remember him in a better assembly. That is, if you remember your Lord in your mind, either you utter it with your tongue secretly without anyone hearing you or you remember Allaah in your heart, Allaah تعالى will remember you in His mind. And if you remember Him in a company, that is a congregation, He تعالى will remember you in a better company, which is the company of angels. He will mention you in their presence, exalt your mention, and praise you.

This shows the excellence of remembrance of Allaah and that if a person remembers Allaah in a company - this is better than if he remembers Him in his mind - unless he fears that it may lead him to show off. If he fears showing off, he should not make it loud. But there should not be any whispering in his heart by saying: "If you remember Allaah loudly, this is showing off. So I will not remember Allaah." He should abandon these whisperings and remember Allaah تعالى among people and in his mind so that Allaah عز وجل will remember him the way he remembers his Lord." ¹⁰⁸

5. The statement of the Prophet ﷺ that Allaah تعالى said: "وَإِنْ تَقَرَّبَ إِلَيَّ بِشِيرٍ تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا" **{and if he draws nearer to Me by a hand span, I go one cubit nearer to him}**. Al-Shibr (الشبر hand span): A measure of the distance between the top of the thumb and the top of the pinky when stretched out. ^{109 110}



Meaning: "Whoever comes closer to Me through obedience to Me, I will come closer to Him with My Mercy, support, and care. And if he increases (in obedience), I would increase (My reward)." ¹¹¹

6. The statement of the Prophet ﷺ that Allaah تعالى said: "وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبْتُ إِلَيْهِ بَاعًا" **{and if he draws nearer to me by one cubit (length of a forearm), I go a distance of two**

¹⁰⁸ Sharḥ Riyaadh al-Ṣaaliḥeen (5/517-518)

¹⁰⁹ See Lisan al-ʿArab (4/391)

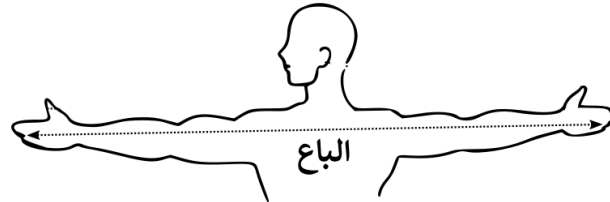
¹¹⁰ Abu ʿEesaa al-Tirmidhee رحمه الله mentioned in his Sunan that al-Aʿmash explained this Ḥadeeth: **{Whoever draws nearer to me by a hand span, I draw nearer to him by a forearm's length}** i.e., "With (My) forgiveness and mercy." And in a similar way, some of the people of knowledge explained this Ḥadeeth. They said: "Its meaning is that He تعالى says: "When the servant seeks to draw nearer to Me through obedience to Me and with what I have Commanded, My forgiveness and My mercy rush towards him." [Sunan al-Tirmidhee (3603)]

¹¹¹ See al-Nawawee explanation of Ṣaḥeeḥ Muslim (17/3-4)

outstretched arms nearer to him}. Al-Dhiraa` (الذراع cubit, forearm length): A measure of the distance from the tip of the elbow to the tip of the middle finger, with the arm flexed at the elbow. ¹¹²



Al-Baa` (الباع outstretched arms): A measure of distance between the two palms when the hands are outstretched (to either side of the body).



Ibn al-Mandhoor رحمه الله said: It is the extent of extending the hands and what is between them of the body. Here (in this Hadeeth), it is an example of the closeness of Allaah's kindness to the servant if he draws near to Him through sincerity and obedience. ¹¹³

7. The statement of the Prophet ﷺ that Allaah تعالى said: **{and if he comes to Me walking, I will rush to him}**. Ibn al-Mandhoor رحمه الله said: Al-Harwalah (الهرولة jogging): A pace that is between running and walking. It is also said that al-Harwalah means hurrying. Al-Jawharee said: al-Harwalah is a type of jogging (fast-paced walking) between walking and jogging. ¹¹⁴

And the Hadeeth: **{and if he comes to Me walking, I will rush to him}**, in it is an example of the speed of Allaah's عز وجل response and acceptance of the servant's repentance, and His عز وجل kindness and mercy towards him. Meaning: "If he comes to Me walking, and hurries towards obedience to Me, I would go to him running, and pour my Mercy upon him, and I outrun him towards it, and I do not make him walk a lot towards his intended goal. The intended meaning is that his reward would be multiplied according to his seeking closeness to Allaah." ¹¹⁵

This Hadeeth and other similar Aḥaadeeth mention some of the Attributes of Allaah عز وجل, like "coming closer by hand span" or "by a cubit" or "hurrying towards His slave." How Allaah تعالى does a thing is from the matters of the Unseen, and we do not know how He

¹¹² See Lisaan al-`Arab (8/93)

¹¹³ See Lisaan al-`Arab (8/21)

¹¹⁴ See Lisaan al-`Arab (11/695-696)

¹¹⁵ See al-Nawawee explanation of Ṣaḥeeḥ Muslim (17/3-4)

تعالى does it. We believe in it, and we know its meaning, but we do not know how Allaah تعالى does it. We believe in Allaah's Beautiful Names and Lofty Attributes without Takyyeef (without describing how Allaah does it), without Tamtheel (without equating Him or His actions with the creation), without Tashbeeh (without comparing Him with the creation), and without Ta'teel (without denying His actions), and without Tahreef (without changing the meaning). We believe in Allaah تعالى تبارك as the way He سبحانه وتعالى has described Himself, as well as what the Prophet ﷺ has mentioned about Him سبحانه وتعالى. ¹¹⁶

Third: Lessons learned from this Hadeeth:

1. Al-Haafiz Ibn Hajar said: al-Qurtobee said: "It is said that the meaning of: **{as the slave thinks of Me}**, meaning: thinking (positively) that his supplication will be responded when he supplicates, thinking (positively) that his repentance will be accepted when he repents,

¹¹⁶ Shaikh Ibn al-'Uthaymeen رحمه الله said: "Then the author mentioned the Hadeeth of Abu Hurairah رضي الله عنه that Allaah عز وجل says in a Hadeeth Qudsi: **{I am just as My slave thinks of Me when he remembers Me.}** That is, Allaah تعالى تبارك is aware of His slave's thoughts about Him. If he thinks well about Allaah, that is to the slave's advantage; if he thinks poorly about Allaah, then that is to the slave's (disadvantage). But when can it be said that a person is thinking good of Allaah سبحانه وتعالى؟

One will be regarded as thinking good of Allaah سبحانه وتعالى when he does something that will earn him Allaah's Bounty and Hope of His Mercy. Hence, it is performing an act of obedience while believing that Allaah سبحانه وتعالى will accept it. But the claim of thinking good of Allaah سبحانه وتعالى without accompanying it with action is simply wishful thinking about Allaah سبحانه وتعالى. And the hopeless one is he who only holds a thought about Allaah سبحانه وتعالى but follows his self-desires.

A slave with the right thoughts about Allaah سبحانه وتعالى will engage in acts that indicate his good thoughts about Allaah. For instance, you will be considered as having good thoughts about Allaah if you observe the Prayer, Fast, and spend in charity believing that Allaah سبحانه وتعالى will accept it from you. You have a good thought about Allaah if you perform any good deed and you are optimistic that Allaah سبحانه وتعالى will accept it from you. But if you have a good thought about Allaah while your deeds show otherwise, then you are like the bulk of the hopeless individuals with no capital base.

Then he ﷺ stated that Allaah سبحانه وتعالى is more generous than His slaves; if a slave seeks closeness to Allaah by a hand span, Allaah سبحانه وتعالى will move closer to him by a distance of a cubit. If the slave moves near to Him in a distance of a cubit, He will move near him in a fathom. In addition, if he goes to Allaah walking, Allaah will meet him running. Thus, Allaah سبحانه وتعالى is more generous than His slave, and He grants their supplications quickly.

Ahl al-Sunnah wal-Jamaa'ah believes that these Ahaadeeth and similar ones actually depict existing Attributes of Allaah سبحانه وتعالى. However, we do not know how this "running" or "coming closer" occurs; rather, how it happens is known to Allaah (alone), and we don't need to discuss it. Nevertheless, we must believe in its meaning but leave its manner of occurrence to Allaah سبحانه وتعالى.

Then the author (al-Nawawee رحمه الله) related the Ahaadeeth talking about the necessity of having a good thought about Allaah سبحانه وتعالى. But this is with the condition, that one accompanies the thought with appropriate deeds." [Sharh Riyaadh al-Saaliheen (3/335-336)]

thinking (positively) that he will be forgiven when seeks forgiveness, and thinking (positively) that he would be rewarded when he does good deeds while fulfilling the conditions and believing that Allaah's promise is true. This is supported by another Ḥadeeth that the Prophet ﷺ said: **“Call upon Allaah while being certain of being answered.”**¹¹⁷ This is why a person must strive to fulfill the obligations while being certain that Allaah تعالى will accept them from him and forgive him because Allaah has promised it for His slaves, and He تعالى never breaks His promise. If he believes or thinks that Allaah will not accept it from him, and his good deeds will not benefit him, then this is despairing of Allaah's Mercy, which is from the Major sins.”¹¹⁸

2. And the statement of the Prophet ﷺ that Allaah تعالى said: **“{If He comes to me walking, I will go to him running}”**, the coming of Allaah, and His walking, then these are from the Attributes of Actions of Allaah. Similar to this is His Attribute of al-Istawaa (rising), al-Nuzool (descending), Kitaabah (writing), and other such Attributes of Actions which Allaah تعالى has affirmed for Himself – in a manner that befits His Majesty – without Taḥreef, without Ta'teel, without Takyyeef, and without Tamtheel. Similarly, the Attributes of Self for Allaah عز وجل, like His Hand, Face, Eyes, and other Attributes which Allaah عز وجل has affirmed for Himself, and which the Prophet ﷺ has affirmed for Him. The foundation for this is the saying of Allaah تعالى:

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

{There is nothing like unto Him, and He is the All-Hearer, the All-Seer}¹¹⁹

3. Paraphrased from Shaikh Ibn al-'Uthaymeen's explanation of this Ḥadeeth from Ṣaḥeeḥ al-Bukhaaree:¹²⁰

- a. The saying of Allaah تعالى **{I am as my slave thinks about me}**, the meaning of this Ḥadeeth is explained in another Ḥadeeth: **{If he thinks well of Me, then this is for his (advantage), and if he thinks evil of Me, then this is for his (disadvantage)}**.

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¹¹⁷ Sunan al-Tirmidhee (3479), from the Ḥadeeth of Abu Hurairah رضي الله عنه that the Prophet ﷺ said: **“Call upon Allaah while being certain of being answered, and know that Allaah does not answer a supplication which comes from a careless and inattentive heart.”**, and graded as “Ḥasan li Ghairihee” by Shaikh al-Albaanee. See Ṣaḥeeḥ al-Targheeb (1653), Ṣaḥeeḥ al-Jaami` (245).

¹¹⁸ Faṭḥ al-Baaree (13/460) of Ibn Ḥajar

¹¹⁹ Surah al-Shooraa (42):11

¹²⁰ What follows is an addition by the Translator to explain the Ḥadeeth further.

¹²¹ Musnad Ahmad (9076) and Ibn Ḥibbaan in his Ṣaḥeeḥ (639), and graded as “Ṣaḥeeḥ” by Shaikh al-Albaanee in Ṣaḥeeḥ al-Jaami` (4315). In another narration, the wording is: Allaah تعالى says: **{I am as my slave thinks about me. If (he thinks) well (of Me), then it is good (for him), and if (he thinks) evil (of Me), then it will be bad (for him)}**. See al-Ṣaḥeeḥah (1663) of Shaikh al-Albaanee.

b. But when will it be considered that a person thinks good about Allaah? Answer: When a person does a good deed, and he believes that his Lord will accept it from him, and when he repents from a sin that he has committed and thinks that his Lord will forgive him, then this is considered as having good thoughts about Allaah. A person should not look at his actions and situation, as this will cause him to have evil thoughts because of what is with him. Instead, he should look at the Mercy of Allaah عز وجل and have good thoughts. However, for the person who does not do good, nor does he repent, such a person is a loss case. As it has been narrated: “**The clever person is the one who subjugates his soul and strives for that which is after death. And the helpless man is the one who follows his desires and merely hopes in Allaah.**”¹²² So, if a person keeps committing sins and does not repent, yet he says: “I have good thoughts about Allaah,” then such a person is deceiving himself.

c. And the saying of Allaah تعالى: **{and I am with him if He remembers Me}**, the Ma`iyyah (Allaah being with His slaves) here is a specific one, which includes keeping them firm, supporting them, granting them victory, and other than this which are guaranteed with this Ma`iyyah. Every time a person remembers Allaah, he should know that Allaah is with him; regardless of whether he remembers Him in his heart, tongue, or limbs (i.e., actions), he should remember that Allaah is with him. This is why Allaah تعالى said:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا

{O you who believe! When you meet (an enemy) force, stand firm against them and remember Allaah much}

But why?!

لَعَلَّكُمْ تَفْلَحُونَ

{so that you may be successful}¹²³

So that you may gain victory (against your enemies) by standing firm and remembering Allaah. Therefore, whenever you remember Allaah, be assured that Allaah is with you with His support, will give you victory, and will keep you firm. Even in the middle of the night, if one feels lonely, let him remember Allaah, and his loneliness will disappear.

¹²² Sunan al-Tirmidhee (2459), and Sunan Ibn Maajah (4260), and graded as “Dha`eef” by Shaikh al-Albaanee in al-Dha`eefah (5319)

¹²³ Surah al-Anfaal (8):45

- d. So, upon you, O brothers, is to remember Allaah more frequently. Remember Allaah regularly, Allaah will be with you all the time, because of the saying of Allaah: **{If he remembers Me in himself, I too, remember him in Myself}**
- e. And the saying of Allaah تعالى: **{and if he remembers Me in a group of people, I remember him in a group that is better than them}**, meaning, to the group of Angels who are near to Him, are those who are never too proud to perform acts of worship to Him, instead, they glorify His Praise and prostrate before Him. This is a great honor for someone who reminds others about Allaah.
- f. And the saying of Allaah تعالى: **{and if he draws nearer to Me by a hand span, I go one cubit nearer to him; and if he draws nearer to me by one cubit, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running}**, in these three statements, there is a description of Allaah's kindness and generosity, that He تعالى gives more in return to what has been done for His sake. He تعالى rewards the slave with more than what the slave has worked for. As Allaah تعالى mentioned in the Qur'aan:

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ ۗ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ

{The likeness of those who spend their wealth in the Way of Allaah is the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allaah gives manifold increase to whom He pleases. And Allaah is All-Sufficient for His creatures' needs, All-Knower} ¹²⁴

These three statements point to this great meaning that what Allaah bestows on His slave as a reward is more than what the slave has worked for.

- g. When Allaah says that He تعالى will come nearer by a cubit, or forearms length, or running, we say: "We believe in Allaah (and we affirm what He تعالى has ascribed to Himself, and what the Messenger ﷺ has ascribed to his Lord). He تعالى comes in a way that befits His Majesty, but we do not know how?" It is not permissible for us to discuss how He does it, nor can we comprehend it.
- h. We also learn from this Hadeeth that whoever hurries in seeking the pleasure of Allaah and His worship, Allaah will be quick in rewarding Him, quicker than the servant's actions of obedience.

¹²⁴ Surah al-Baqarah (2):261

- i. And the saying of Allaah تعالى: **{and if he comes to Me walking, I go to him running}**, al-Qastalaanee رحمه الله said: it means: “Whoever draws near to Me through little acts of obedience, I would reward them enormously. Every time he increases in obedience, I would increase My reward for him. The faster he comes to Me in obedience, the quicker I will be in My reward.” ¹²⁵

4. Ibn Rajab al-Ḥanbalee رحمه الله said in the explanation of this Ḥadeeth: “Whoever understands from this narration that this narration is referring to Tasbeeh (likening the Creator with the creation), or Hulool (presence of Allaah inside of His creation), or Ittihaad (union with the Divine), [or Wahdat al-Wujood (“unity of being,” this is the belief that everything that exists is Allaah Himself, i.e., the Creator and the Creation is the same)], then this false understanding is this due to his ignorance, and his poor knowledge and understanding about Allaah عز وجل and His Messenger ﷺ. And Allaah and His Messenger are free from all this. There is nothing like unto Him; He is the All-Hearer, the All-Seer. ¹²⁶

¹²⁵ Explanation of Ṣaḥeeḥ al-Bukhaaree by Shaikh Ibn al-`Uthaymeen (10/319-327)

¹²⁶ Jaami` al-`Uloom wal-Hikam (1/38)

(ii.8) Fourth Ḥadeeth: Always keep your tongue moist with the remembrance of Allaah

The Prophet ﷺ said:

لَا يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللَّهِ عَزَّ وَجَلَّ

“Let not your tongue cease to be moist with the remembrance of Allaah عز وجل”

The complete narration is as follows:

عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ، أَنَّ أَعْرَابِيًّا قَالَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ شَرَائِعَ الْإِسْلَامِ قَدْ كَثُرَتْ عَلَيَّ، فَأَنْبِئْنِي مِنْهَا بِشَيْءٍ أَتَشَبَّثُ بِهِ قَالَ: لَا يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللَّهِ عَزَّ وَجَلَّ

‘Abdullaah Ibn Busr رضي الله عنهما narrated that a Bedouin said to the Messenger of Allaah ﷺ said: “The laws of Islaam have become burdensome for me. Tell me of something that I will be (easily) able to adhere to. He ﷺ said: “**Always keep your tongue moist with the remembrance of Allaah عز وجل**” ¹²⁷

Explanation:

First: The wordings of the Ḥadeeth:

(Ḥadeeth #10) ‘Abdullaah Ibn Busr رضي الله عنهما ¹²⁸ narrated: A man said: “O Messenger of Allaah ﷺ, indeed, the legislated acts of Islaam have become too much for me, so inform me of a thing that I should stick to.” He ﷺ said: “**Let not your tongue cease to be moist with the remembrance of Allaah. عز وجل**” ¹²⁹

(Ḥadeeth #11) ‘Abdullaah Ibn Busr رضي الله عنهما narrated that a Bedouin said to the Messenger of Allaah ﷺ said: “The laws of Islaam have become burdensome for me. Tell

¹²⁷ Sunan al-Tirmidhee (3375) and Sunan Ibn Maajah (3793) and the wording is his, and graded as “Ṣaḥeeḥ” by Shaikh al-Albaanee

¹²⁸ He is ‘Abdullaah Ibn Busr al-Maazinee رضي الله عنهما, a Companion and a son of a Companion. He was very young during the lifetime of the Prophet ﷺ. Al-Bukhaaree, Muslim, Abu Dawood, al-Tirmidhee, al-Nasaa’ee, and Ibn Maajah have reported Aḥaadeeth from him. His Kunya was Abu Busr, he died in the year 80H in al-Shaam. He was 94 years old. Among the Companions who lived in al-Shaam, al-Hims, he was the last one to die.

¹²⁹ Sunan al-Tirmidhee, Book (48): About Supplications, Chapter No. (4): What has been related regarding the virtue of Remembrance, Ḥadeeth No. (3375), and graded as “Ṣaḥeeḥ” by Shaikh al-Albaanee

me of something that I will be (easily) able to adhere to. He ﷺ said: “**Always keep your tongue moist with the remembrance of Allaah** عز وجل.” ¹³⁰

Second: Explanation of selected words from the Aḥaadeeth:

1. The statement of the Companion: “شَرَائِعُ الْإِسْلَامِ” **“legislated acts of Islaam”**. Al-Ṭeebee said the Linguistic meaning of al-Sharee`ah is: “Bring a camel to running water (like a river).” <sup>131</sup> It refers to a water source, i.e., the source to which the thirsty people come to drink, so they drink from it, fill their buckets, and perhaps bring their animals to drink from it. The Arabs do not call a water source Sharee`ah unless the water flows without interruption, is visible, and can be seen. ¹³²

In religious terms, it refers to the legislated acts like al-Ṣalaah (prayer), al-Zakaah (charity), al-Ṣaum (Fasting), al-Jihaad (fighting in Allaah’s cause), al-Hajj (pilgrimage), and other than them from the acts of worship, and staying away from the things that are forbidden, and the things that have prescribed punishment, etc.

2. The statement of the Companion: “قَدْ كَثُرْتُ عَلَيَّ” **“...have become too much for me”**, al-Mubaarakpooree mentioned in his book that al-Qaaree said: “The apparent meaning is that he is referring to al-Nawaafil (the optional) duties and not al-Faraa’idh (the obligatory) ones. Meaning: “I am overwhelmed with the large number of optional duties, and I am unable to carry them out due to my weakness and old age.” ¹³³

Shaikh Ibn al-`Uthaymeen رحمه الله said: “The meaning is that this man considered the optional duties to be overwhelming (and not the obligatory ones). As for the obligatory duties, nothing can replace them. (Like, uttering) the statement “Laa ilaaha illallaah” or any other obligatory duty, it is a must that a person should observe them. As for the optional duties, if some aspects become difficult for a person, then the remembrance of Allaah could cover the shortcomings.” ¹³⁴

3. The statement of the Companion: “فَأَنْبِئْنِي مِنْهَا بِشَيْءٍ” **“so inform me of a thing,”** al-Ṭeebee said: “‘Inform me of something,’ refers to seeking a reduction in the actions (i.e.,

¹³⁰ Sunan Ibn Maajah, Book (33): Etiquettes, Chapter No. (53) The Virtues of Remembrance, Ḥadeeth No. (3793), and graded as “Ṣaḥeeḥ” by Shaikh al-Albaanee

¹³¹ Tuḥfatul Aḥwadhee of al-Mubaarakpooree (9/222) and Mirqaatul Mafaateeh Sharḥ Mishkaatul Maṣaabeeḥ (4/1558)

¹³² Lisaan al-`Arab (8/175)

¹³³ Tuḥfatul Aḥwadhee of al-Mubaarakpooree (9/222)

¹³⁴ Riyaadh al-Ṣaaliheen (5/519-520)

that are few in numbers and easy to carry out). It is like he is saying: ‘Tell me something simple that will bring me a great reward.’”¹³⁵

4. The statement of the Companion: “أَتَشَبَّثُ بِهِ” **“that I will be able to adhere to,”** al-Mubaarakpooree said: “The apparent meaning is how al-Ṭeebee had described. If one reflects at the Companion’s statement, **“that I will be able to adhere to,”** meaning: ‘that which I can cling to and hold on to (and carry out regularly),’ (it becomes clear that he is referring to a reduction in the optional duties). He did not seek the means to abandon the obligatory legislated duties, but rather something he could stick to after having fulfilled the obligatory duties, and that is other than the obligatory.”¹³⁶

Al-Sindee said: “The statement: **“so inform me of a thing that I will be able to adhere to,”** meaning: Something that is easy for him to carry out, or to make up for what he missed of the virtues, other than the obligatory duties, and he did not seek the replacement for the obligatory duties. And Allaah knows best.”¹³⁷

5. The statement of the Prophet ﷺ: “لَا يَزَالُ لِسَانُكَ رَطْبًا” **“Let not your tongue cease to be moist”**, i.e., keep yourself busy with the remembrance of Allaah. Meaning: If the tongue is not moist (engaged) in the remembrance of Allaah, then it becomes like a dry, dead land. The remembrance of Allaah rejuvenates the heart and revives the soul. There is nothing like the remembrance of Allaah in giving comfort, solace, and assurances to the heart.¹³⁸ Al-Mubaarakpooree mentioned that al-Ṭeebee said: “Meaning: freshly and recently engaged. It is a metaphor for being persistently occupied with the remembrance of Allaah.”¹³⁹

Badr al-Deen al-ʿAinee said: “It means to keep the tongue continuously engaged in the remembrance of Allaah. This is one of those actions where there is ample evidence that it should be done regularly. The moistness of the tongue is a metaphor for being continuously preoccupied with the remembrance of Allaah. This Ḥadeeth indicates that the remembrance of Allaah revives every part of a person’s (body). The tongue that does not remember Allaah is dry, like a dry land. But when he remembers Allaah, his tongue

¹³⁵ Tuḥfatul Aḥwadhee of al-Mubaarakpooree (9/222)

¹³⁶ Tuḥfatul Aḥwadhee of al-Mubaarakpooree (9/222-223)

¹³⁷ Ḥaashiyah of al-Sindee on Sunan Ibn Maajah (2/418)

¹³⁸ As Allaah تعالى said:

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

{Indeed, in the remembrance of Allaah, the hearts find rest} [Surah al-Ra’d (13): 28]

¹³⁹ Tuḥfatul Aḥwadhee of al-Mubaarakpooree (9/222)

becomes moist and alive, like the rain falling on dry land; it gives life to the earth after its lifelessness.” ¹⁴⁰

Third: Lessons learned from this Ḥadeeth:

1. Shaikh `Abdul Mohsin al-`Abbaad said: “This person’s question to the Messenger of Allaah ﷺ is one of the many examples of the Companions asking him ﷺ about the matters of the religion. This indicates their virtue, nobility, being foremost in doing all types of good deeds, and their keenness to do good deeds. The legislated duties that he (the Companion) referred to – that became overwhelming for him to fulfill – were the optional duties. This Companion wanted to know a path of goodness that he could devote more attention to so that he could seek the reward from Allaah عز وجل. As for the obligatory duties, then every one of them must be carried out, and the Muslim must adhere to all of them. The Prophet’s ﷺ response to him was to remember Allaah constantly and that his tongue should be moist with His remembrance. This is very easy for a person to do, and with Allaah, the reward for it is great. The proof for this is mentioned in the two Ṣaḥeeḥs, and it is also the last Ḥadeeth of Ṣaḥeeḥ al-Bukhaaree, the Prophet ﷺ said: **“(There are) two words that are beloved to the Most Beneficent (Allaah), are very light (easy) on the tongue, but very heavy in weight in the Balance (Scale). They are: “Sub-ḥaan-Allaahi wa-bi ḥamdih” and “Sub-ḥaan-Allaahi-l-`Azḥeem”.**” ^{141 142}

2. One learns from this Ḥadeeth and many others like it about the keenness of the Companions in asking (beneficial) questions to learn more about their religion.

3. The virtue of remembrance of Allaah and doing it regularly.

4. It is an easy act that brings great rewards.

5. One also learns from this Ḥadeeth that different people have different capabilities. They differ in their abilities, knowledge, memorization, comprehension, and action.

6. Another thing one learns from this is to facilitate the people in acts of worship other than those that are obligatory and to inform them of things according to their abilities.

¹⁴⁰ Al-`Ilm al-Haiyyib (1/90)

¹⁴¹ Ṣaḥeeḥ al-Bukhaaree (6406, 6682, 7563) and Ṣaḥeeḥ Muslim (31-2694)

¹⁴² Fath al-Qawee al-Mateen fee Sharḥ al-Arba`een (1/154-155)

(ii.9) Fifth Ḥadeeth: Each letter from the Book of Allaah gets ten times the reward

The Prophet ﷺ said:

مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ، وَالحَسَنَةُ بِعَشْرِ أَمْثَالِهَا، لَا أَقُولُ الْم حَرْفٌ، وَلَكِنْ أَلِفٌ حَرْفٌ
وَلَامٌ حَرْفٌ وَمِيمٌ حَرْفٌ

“Whoever recites a letter from Allaah’s Book (the Qur’aan), he will be credited with a good deed, and a good deed gets a tenfold reward. I do not say that Alif-Laam-Meem (الم) is (one) letter, but Alif (أ) is a letter, Laam (ل) is a letter and Meem (م) is a letter. ” ¹⁴³

Explanation:

First: The wordings of the Ḥadeeth:

(Ḥadeeth #12) Narrated Muhammad Ibn Ka`b Al-Quradhee: I heard `Abdullaah Ibn Mas`ood رضي الله عنه ¹⁴⁴ say: The Messenger of Allaah ﷺ said: “Whoever recites a letter from Allaah’s Book (the Qur’aan), he will be credited with a good deed, and a good deed gets a ten-fold reward. I do not say that Alif-Laam-Meem (الم) is (one) letter, but Alif (أ) is a letter, Laam (ل) is a letter and Meem (م) is a letter. ” ¹⁴⁵

¹⁴³ Sunan al-Tirmidhee, Book (45): On The Virtues of the Qur’aan, Chapter No. (16): What Has Been Related Regarding Reciting A Letter Of The Qur’aan And The Reward For That, Ḥadeeth No. (2910), and graded as “Ṣaḥeeḥ” by Shaikh al-Albaanee

¹⁴⁴ `Abdullaah Ibn Mas`ood رضي الله عنه, the Imaam, the ocean (of knowledge), the jurist of the nation, Abu `Abdul-Rahmaan al-Hadhllee, al-Makee, al-Muhaajiree, al-Badaree. Ibn Mas`ood was from amongst the foremost to embrace Islaam - when Sa`eed Ibn Zaid and his wife Fatimah bint al-Khaṭṭaab had embraced Islaam - and this was a long time before `Umar had embraced Islaam. Ibn Mas`ood was amongst the most knowledgeable of companions. He participated in the battle of Badr, `Uhud, Khandaq; gave the pledge under the tree; migrated twice – the first to Abyssinia and the second to Madeenah; was of those who prayed facing both the Qiblahs; was of good character; and taught abundant knowledge. He learned 70 Surahs directly from the Prophet ﷺ. `Abdullaah Ibn Mas`ood was counted as one of the most intelligent scholars. Ibn Mas`ood died in al-Madeenah and was buried in al-Baqee` in the year 32 Hijri.

¹⁴⁵ Sunan al-Tirmidhee (2910), and graded as “Ṣaḥeeḥ” by Shaikh al-Albaanee

Second: Explanation of selected words from the Hadeeth:

1. The saying of the Prophet ﷺ: “مَنْ قَرَأَ حَرْفًا” **Whoever recites a letter**, i.e., the (Arabic) alphabetical letters. Al-Mubaarakpooree said: “What is meant by letter are the alphabets that are used to make expressive (and meaningful) words.”¹⁴⁶
2. The saying of the Prophet ﷺ: **from Allaah’s Book**, meaning: the Noble Qur’aan.¹⁴⁷
3. The saying of the Prophet ﷺ: **he will be credited with a good deed**, al-Nawawee رحمه الله said: “al-Ḥasanah (Good) in this world refers to worship and well-being, and in the Hereafter, it is Paradise and forgiveness. It was also said that Good includes both (the best in) this World and the Hereafter.”¹⁴⁸
4. The saying of the Prophet ﷺ: **and a good deed gets a tenfold reward**, i.e., it will be multiplied ten times, and this is the least number of multiplications, which is also promised in the Book of Allaah:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ

{Whoever brings a good deed shall have ten times the like thereof to his credit, and whoever brings an evil deed shall have only the recompense of the like thereof, and they will not be wronged}¹⁴⁹

¹⁴⁶ Mir`aatul Mafaateeh Sharḥ Mishkaatul Maṣaabeeḥ (7/212)

¹⁴⁷ `Aqeedah: 10 points regarding the Qur’aan:

- a) The Qur’aan is the speech of Allaah.
- b) It originated from Him as articulated speech without us knowing how (bilaa kayfiyyah).
- c) He sent it down to His Messenger as a Revelation (Waḥī).
- d) The Believers attest to it as being the truth upon that basis.
- e) The Believers have Yaqeen (certainty) that the Qur’aan is the Speech of Allaah تعالى in truth, both in its wordings and meaning.
- f) It is not something created like the speech of human beings.
- g) So, whoever hears it and claims it to be the speech of a human, then he has committed unbelief (Kufr).
- h) Allaah has condemned and criticized such a person (who claims that the Qur’aan is the speech of a human being) and has threatened him with Hellfire.
- i) So, since Allaah has threatened with Hell those who say: **{This is nothing but the word of a human being}**; then we know, and we have full Yaqeen (certainty), that it is the Speech of the Creator of mankind.
- j) And it does not resemble the speech of mankind.

[From `Aqeedah al-Ṭaḥaawiiyyah]

¹⁴⁸ Sharḥ of Ṣaḥeeḥ Muslim by al-Nawawee (17/14)

¹⁴⁹ Surah al-An`aam (6): 106

Allaah gives manifold increase to whom He pleases. ^{150 151}

¹⁵⁰ Tuhfatul Aḥwadee (8/182)

¹⁵¹ Allaah عز وجل multiplies the reward for whom He Wills, from ten times to seven hundred times, or even more, and to some, He تعالى will give reward without measure. And this has been mentioned in numerous Aayaat and Aḥadeeth.

a) Rewards are multiplied between ten and seven hundred times:

Allaah's Messenger ﷺ said: **“If a person embraces Islaam sincerely, then Allaah shall forgive all his past sins. After that starts the settlement of accounts, the reward for his good deeds will be ten to seven hundred times for each good deed, and one evil deed will be recorded as it is unless Allaah forgives it.”** [Ṣaḥeeḥ al-Bukhaaree (41)]

Allaah's Messenger ﷺ said: **“If any one of you improves (follows strictly) his Islaamic religion, then his good deeds will be rewarded ten to seven hundred times for each good deed, and an evil deed will be recorded as it is.”** [Ṣaḥeeḥ al-Bukhaaree (42)]

Allaah's Messenger ﷺ said: **“Allaah says: {If My slave intends to do an evil deed then (O Angels) do not write it unless he does it; if he does it, then write it as it is, but if he refrains from doing it for My Sake, then write it as a good deed (in his account). (On the other hand), if he intends to do a good deed but does not do it, then write a good deed (in his account), and if he does it, then write it for him (in his account) as ten good deeds up to seven hundred times.}**” [Ṣaḥeeḥ al-Bukhaaree (6491, 7501) and Ṣaḥeeḥ Muslim]

Allaah's Messenger ﷺ said: **“He who intended to do good but did not do it, one good was recorded for him, and he who intended to do good and also did it, ten to seven hundred good deeds were recorded for him. And whoever intended evil but did not commit it, no entry was made against his name, but if he committed that, it was recorded.”** [Ṣaḥeeḥ Muslim (130)]

b) Rewards are multiplied seven hundred times or more:

Allaah تعالى says:

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ ۗ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ

{The likeness of those who spend their wealth in the Way of Allaah, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allaah gives manifold increase to whom He pleases. And Allaah is All-Sufficient for His creatures' needs, All-Knower.} [Surah al-Baqarah (2): 261]

The Messenger of Allaah ﷺ said: **“Whoever spends in the cause of Allaah, it will be recorded for him seven hundredfold.”** [Sunan al-Tirmidhee (1625) and Sunan al-Nasaa'ee (3186), and graded as “Ṣaḥeeḥ” by Shaikh al-Albaanee]

c) Rewards of Fasting is more than seven hundred times:

The Messenger of Allaah ﷺ said: **“Every good deed of the son of Aadam will be multiplied manifold. A good deed will be multiplied ten times up to as many as seven hundred times, or as much as Allaah wills. Allaah says: {Except for fasting, which is for Me, and I shall reward for it.}**” [Sunan al-Tirmidhee (764), Sunan al-Nasaa'ee (2215), Sunan Ibn Maajah (1638, 3823) and the wording is his, and graded as “Ṣaḥeeḥ” by Shaikh al-Albaanee]

d) Rewards of Ṣabr (Patience) will be given without measures:

Allaah تعالى says:

إِنَّمَا يُؤْتِي الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ

{Only those who are patient shall receive their rewards in full, without reckoning} [Surah al-Zumar (39):10]

5. The saying of the Prophet ﷺ: **“I do not say that Alif-Laam-Meem (الم) is a Ḥarf (one letter) ”**; the word al-Ḥarf (letter) refers to (Arabic) alphabetical letters, prepositions, meaningful sentence, and the word with different readings. In general, it refers to a word.
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6. The saying of the Prophet ﷺ: **“but Alif (ا) is a letter, Laam (ل) is a letter, and Meem (م) is a letter ”**, Shaikh Ahmad Ḥaṭeebah said: “It was a custom of the `Arabs to call al-Kalimah (the word) as Ḥarf (a letter), and they called al-Jumlah (the sentence) and al-Khutbah (the sermon) as Kalimah (a word).¹⁵³ So, the reader should not think that the Prophet ﷺ meant that a word (like al-Kitaab or al-Jannah) is one letter. The Prophet ﷺ clarified this when he ﷺ said: **“I do not say that Alif-Laam-Meem (الم) is a Ḥarf (one letter) ”**, meaning: these are three (separate, individual) letters, and not one letter: **“but Alif (ا) is a letter, Laam (ل) is a letter and Meem (م) is a letter ”**.

This Ḥadeeth explains that for every letter you read from the Qur’aan, you will receive the reward of ten good deeds. The Prophet ﷺ said: **“he would be credited with a good deed, and a good deed gets a tenfold reward ”**. So, if a person recites Surah al-Faatiḥah, for example, and he recites (يسم الله الرحمن الرحيم), then he would amass a lot of good deeds, the multiples of the letters in the word he is reading. Indeed, this is a great favor from Allaah سبحانه وتعالى.¹⁵⁴

Third: Lessons learned from this Ḥadeeth:

1. In this, there is a manifestation of Allaah’s vast Mercy, that He تعالى multiplies ten times the reward of a good deed, as He تعالى said:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ

¹⁵² Tuḥfatul Aḥwadee (8/182)

¹⁵³ Even in English, sometimes a speech is referred to as a word. For example, when inviting someone to speak to the audience, it is said: “Now a word from so-and-so.” Also, advertising messages are referred to as a word: “A word from the sponsor.”

¹⁵⁴ Sharḥ Riyaadh al-Ṣaaliḥeen by Ahmad Ḥaṭeebah (5/94)

{Whoever brings a good deed shall have ten times the like thereof to his credit, and whoever brings an evil deed shall have only the recompense of the like thereof, and they will not be wronged} ¹⁵⁵

2. Reading and reciting the Noble Qur'aan brings great rewards and gifts from Allaah, providing significant advantages and benefits. Among these benefits is what the Prophet ﷺ informed us in this Hadeeth - about Allaah's grace upon whoever recites the Qur'aan - saying: **“Whoever recites a letter from Allaah's Book (the Qur'aan), he will be credited with”**, meaning: Allaah عز وجل will reward him for his recitation of the Qur'aan, that for every letter he recites from it, **“he will receive a good deed, and a good deed is worth ten times its like”**, meaning: his reward will be multiplied to ten times its like, and this is a confirmation of the Allaah تعالى saying:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا

{Whoever brings a good deed shall have ten times the like thereof to his credit} ¹⁵⁶

The Prophet ﷺ said: **“I do not say that Alif-Laam-Meem (الم) is (one) letter”**, meaning: he does not mean by the letter here every word of the Qur'aan; this is because the letter may be used to mean a word or a meaningful sentence among the Arabs, **“but Alif (ا) is a letter, Laam (ل) is a letter and Meem (م) is a letter.”**, meaning: what is meant is the alphabet in the word itself, and reciting each letter of the word is a good deed, and this is an emphasis on what the Qur'aan contains of great virtue and reward.

¹⁵⁵ Surah al-An'aam (6): 106

¹⁵⁶ Surah al-An'aam (6): 106

(ii.10) Sixth Ḥadeeth: Allaah's Words are better than the whole world

The Prophet ﷺ said:

أَفَلَا يَغْدُو أَحَدُكُمْ إِلَى الْمَسْجِدِ فَيَعْلَمُ، أَوْ يَقْرَأُ آيَتَيْنِ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ، خَيْرٌ لَهُ مِنْ نَاقَتَيْنِ، وَثَلَاثٍ خَيْرٌ لَهُ مِنْ ثَلَاثٍ، وَأَرْبَعٍ خَيْرٌ لَهُ مِنْ أَرْبَعٍ، وَمِنْ أَعْدَادِهِنَّ مِنَ الْإِبِلِ

“Does not one of you go out in the morning to the Masjid and learn or recite two Aayaat (verses) from the Book of Allaah عز وجل? That is better for him than two she-camels, and three Aayaat (verses) are better (than three she-camels), and four verses are better for him than four (she-camels), and so on their number in camels. ” ¹⁵⁷

Explanation:

First: The wordings of the Ḥadeeth:

(Ḥadeeth #13-a) `Uqbah Ibn `Aamir رضي الله عنه ¹⁵⁸ reported: When we were in al-Ṣuffah, the Messenger of Allaah ﷺ came out and said: “Which of you would like to go out every morning to Buṭḥaan or al-`Aqeeq and bring two large she-camels without being guilty of sin or severing the ties of kinship? ” We said: “Messenger of Allaah, we would love to do it.” Upon this, he ﷺ said: “Does not one of you go out in the morning to the Masjid and learn or recite two Aayaat (verses) from the Book of Allaah عز وجل? That is better for him than two she-camels (Naaqah), and three Aayaat (verses) are better (than three she-camels (Naaqah)), and four verses are better for him than four (she-camels (Naaqah)), and so on their number in camels (Ibl). ” ¹⁵⁹

(Ḥadeeth #13-b) `Uqbah Ibn `Aamir رضي الله عنه said: When we were in al-Ṣuffah, the Messenger of Allaah ﷺ asked: “Which of you would like to go out every morning to

¹⁵⁷ Ṣaḥeeḥ Muslim (803-251), and Sunan Abu Dawood (1456) with the wording: “and bring two large humped and fat she-camels. ”

¹⁵⁸ `Uqbah Ibn `Aamir al-Juhaneer رضي الله عنه, the Imaam of the reciters (of the Qur’aan). His Kunya was Abu `Aamir. He was a scholar among the Companions, a learned man, and a poet. He is the one who brought the news of the conquering of Damascus to `Umar رضي الله عنه, and he was among those who conquered Egypt, and he was the governor of Egypt during Mu’aawiyah’s رضي الله عنه reign. He died in the year 85H.

¹⁵⁹ Ṣaḥeeḥ Muslim, (6) Book: The Traveler’s prayer and shortening them, (41) Chapter: The virtue of reciting the Qur’aan in Ṣalaah and learning it, Ḥadeeth No. (803)

Buṭḥaan or al-`Aqeeq and bring two large humped and fat she-camels without being guilty of sin and severing ties of relationship? ﴿﴾ They (the people) said: “Messenger of Allaah, we would all like that.” He ﷺ said: **﴿If any one of you goes out in the morning to the Masjid and learns two Aayaat (verses) of the Book of Allaah عز وجل, it is better for him than two she-camels (Naaqah), and three Aayaat (verses) are better for him than three she-camels (Naaqah), and so on than their numbers in camels (ibl).﴾** ¹⁶⁰

Second: Explanation of selected words from the Aḥaadeeth:

1. The statement of `Uqbah Ibn `Aamir رضي الله عنه: “When we were in al-Şuffah,” al-Şuffah was a sheltered raised platform that was at the rear side of the Prophet’s Masjid. The poor Muhaajiroon (immigrants from Makkah) who did not have shelter or relatives in Madeenah dwelled in al-Şuffah. They were the guest of Islaam. Sometimes, their numbers reached up to two hundred. They spent most of their time learning the Qur’aan and Sunnah. These people were called Aşḥaab al-Şuffah (Companions of the Şuffah). ¹⁶¹ The Prophet ﷺ gave them preference, for whenever someone donated food, he ﷺ would offer it to them, and whenever he ﷺ received gifts, he would share it with them. ¹⁶²

2. The statement of the Prophet ﷺ: “أَيُّكُمْ يُحِبُّ” **﴿Which of you would like to﴾**, al-Ṭeebee said: “In this question from the Prophet ﷺ, there is guidance and motivation, encouraging them to listen to what is being said.” ¹⁶³

3. The statement of the Prophet ﷺ: “أَنْ يَغْدُوَ كُلَّ يَوْمٍ” **﴿go out every morning﴾**, the word: “يَغْدُوَ”, meaning: going out early morning, in the first part of the day.

4. The statement of the Prophet ﷺ: “إِلَى بُطْحَانَ، أَوْ إِلَى الْعَقِيقِ” **﴿Buṭḥaan or al-`Aqeeq﴾**, these are the two valleys of al-Madeenah. They are broad valleys and were known for the

¹⁶⁰ Sunan Abu Dawood, (8) Book: Prayer (Kitaab al-Şalaah): Detailed Injunctions about Witr, (499) Chapter: Encouragement to Pray the Night Prayer, Ḥadeeth No. (1456), and graded as “Şaḥeeḥ” by Shaikh al-Albaanee

¹⁶¹ Narrated Abu Hurairah رضي الله عنه: “I saw seventy men of al-Şuffah, and none of them had a Ridaa’ (a garment covering the upper part of the body). They had either (only) Izaars (lower garments) or sheets that they tied around their necks. Some of these sheets reached the middle of their legs, and some reached their heels, and they used to gather them with their hands lest their private parts should become exposed.” [Şaḥeeḥ al-Bukhaaree (442)]

¹⁶² See al-Fath al-Baaree (11/286)

¹⁶³ Sharḥ al-Mishkaat of al- Ṭeebee (10/3676)

marketplace for buying and selling camels. Al-Qurtobee said: "The distance between these two valleys and al-Madeenah was around three miles." ¹⁶⁴

5. The statement of the Prophet ﷺ: "فَيَأْتِي مِنْهُ بِنَاقَتَيْنِ كَوْمَاوَيْنِ" **and bring two large humped and fat she-camels**, al-Ṭeebee said: "The Prophet ﷺ set forth this parable because the `Arabs considered the camels from the best of wealth." <sup>165</sup> The camels were considered the most prized property to the `Arabs. ¹⁶⁶

6. The statement of the Prophet ﷺ: "فِي غَيْرِ إِثْمٍ" **without being guilty of sin**, that is, without the fear of stealing, unlawful possession, or disobedience to Allaah عز وجل.

7. The statement of the Prophet ﷺ: "وَلَا قَطْعَ رَحِمٍ" **or severing the ties of kinship**, i.e., abandoning kindness and goodness towards family and relatives and cutting off contact and communication with them. It is the opposite of maintaining ties of kinship. After mentioning sins in general, cutting-off ties of kinship was mentioned specifically due to the severity of the sin, for it is one of the major sins. ¹⁶⁷

¹⁶⁴ Al-Mufham of al- Qurtobee (4/1453/2110)

¹⁶⁵ Sharḥ al-Mishkaat of al- Ṭeebee (5/1634)

¹⁶⁶ The camels were considered among the best and most valuable possession to the `Arabs, especially the red ones. The Prophet ﷺ said to `Alee رضي الله عنه: **"By Allaah, if a single person is guided by Allaah through you, it will be better for you than a whole lot of red camels."** [Ṣaḥeeḥ al-Bukhaaree (3009, 3701, 4210) and Ṣaḥeeḥ Muslim (2406)]

¹⁶⁷ Those who cut off ties of kinship are cursed in the Book of Allaah:

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ * أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَارَهُمْ

{Would you then, if you were given the authority, do mischief in the land and sever your ties of kinship? Such are they whom Allaah has cursed, so that He has made them deaf and blinded their sight.}

[Surah Muḥammad (47):22-23]

From `Abdullaah Ibn `Amr رضي الله عنه narrated from the Prophet ﷺ: **"The Most Merciful has mercy upon those who have mercy. Have mercy to those upon the earth, and the One above the heavens will have mercy upon you. And the womb (the name al-Raḥm– ties of kinship) is derived from al-Raḥmaan, so whoever connects it then Allaah will connect him, and whoever cuts it then, Allaah will cut him off."** [Sunan Abu Dawood (4941), Sunan al-Tirmidhee (1924), and Shaikh al-Albaanee said in al-Ṣaḥeeḥah (925): "Its men are trustworthy"; And in his checking of Sunan Abu Dawood and al-Tirmidhee he graded the Ḥadeeth as "Ṣaḥeeḥ"]

The Messenger of Allaah ﷺ said: **"The word "al-Raḥm" (the womb) derives its name from al-Raḥmaan (i.e., The Most Merciful) and is suspended from al-`Arsh (the Throne), and it says: "He who keeps good relations with me, Allaah will keep connection with him, but whosoever severs relations with me, Allaah will sever connection with him."** [Ṣaḥeeḥ al-Bukhaaree and Ṣaḥeeḥ Muslim]

The Messenger of Allaah ﷺ said: **"Allaah عز وجل said: {I am Al-Raḥmaan, and I have created al-Raḥm (the womb, i.e., the ties of kinship), and I have derived its name from My Name. If anyone maintains ties of kinship, I keep a**

8. The statement of the Prophet ﷺ: “فَيَعْلَمُ أَوْ يَقْرَأُ” **“and learn or recite”**, reciting the Qur’aan, learning it, and teaching it are among the best good deeds a person can do. ¹⁶⁸

9. The statement of the Prophet ﷺ: “آيَتَيْنِ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ” **“two Aayaat from the Book of Allaah عز وجل”**, it is possible that the intended meaning is that reciting two Aayaat is better than two she-camels and the like number of (male) camels. Reciting three Aayaat is better than three she-camels and a similar number of (male) camels. And four are better than four.

The outcome is that the Aayaat are preferred over their numbers of she-camels and a similar number of male camels.

The conclusion is that the Prophet ﷺ wanted to encourage them to seek (the righteous good deeds) that will last (in the Hereafter) and to make them lose interest in transient things. So, his ﷺ mentioning of this is by way of example and to make it easier for them to understand. Otherwise, the entire world is too insignificant to be compared to learning and reciting an Aayah from the Book of Allaah العزيز الحميد, or the reward of gaining higher ranks (in the Jannah). ¹⁶⁹

The remembrance of Allaah is greater, loftier, and better than anything else. It is the best thing person can do, as Allaah تعالى said:

اتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

{Recite (O Muhammad ﷺ) what has been revealed to you of the Book (the Qur’aan), and perform al-Şalaah. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allaah is greater. And Allaah knows what you do} ¹⁷⁰

connection with him, and I shall cut off anyone who cuts them off.}” [al-Adab al-Mufrad and graded as “Şaḥeeḥ” by Shaikh al-Albaanee]

¹⁶⁸ Narrated `Uthmaan Ibn `Affaan رضي الله عنه: The Prophet ﷺ said: **“The best among you (Muslims) are those who learn the Qur’aan and teach it.”** [Şaḥeeḥ al-Bukhaaree (5027, 5028)]

¹⁶⁹ See `Aun al-Ma`bood (4/231)

¹⁷⁰ Surah al-`Ankaboot (29): 45

The Prophet ﷺ said: **“The two Rak`aat (before) the Fajr (prayer) are better than this world and everything in it.”** 171

Allaah’s Messenger ﷺ said: **“For me to say: “Sub-ḥaan Allaah (Allaah is free from imperfection), wal-ḥamdulillaah (all praise is due to Allaah), wa laa ilaaha illallaah (there is none worthy of worship but Allaah), wal-laahu Akbar (Allaah is the Greatest),” is more beloved to me than all that the sun has risen over (i.e., the whole world).”** 172

And there are many more Aḥaadeeth that speak about the virtues of the remembrance of Allaah, for example, saying: “Sub-ḥaan Allaahi wa bi ḥamdih” and “Sub-ḥaan Allaahi al-`Aẓheem” are the most beloved words to Allaah and the heaviest on the scales. Also, the Ḥadeeth that “Laa ilaaha illallaah” will outweigh everything on the scale.

Third: Lessons learned from this Ḥadeeth:

1. The Prophet ﷺ taught his companions the virtue of the Noble Qur’aan and explained to them the reward for learning it, teaching it, and reciting it. In this Ḥadeeth, `Uqbah Ibn `Aamir رضي الله عنه narrated that the Prophet ﷺ came to them while they were sitting in al-Ṣuffah, which is a shaded area in the Prophet’s Masjid (al-Masjid al-Nabawee). The poor Muhaajiroon (immigrants from Makkah) who did not have a house or relatives in Madeenah used to stay there.

He ﷺ asked them: **“Which of you would like to go out every morning”**, i.e., in the early part of the day, **“to Buṭḥaan”**, and it a place near the al-Madeenah, extending from its south to its west. **“or al-`Aqeeq”**, it is a valley in al-Madeenah whose waters are collected from the al-`Aqeeq area, which is more than a hundred kilometers south of al-Madeenah and reaches to the outskirts of the city. The Prophet ﷺ specifically mentioned Buṭḥaan and al-`Aqeeq because they are the closest places to al-Madeenah, where camel markets are held. **“And bring two large she-camels”**, i.e., bring two large humped and fat she-camels. He ﷺ used them as an example because the `Arabs considered the camels among the best of wealth. Would they like to obtain the two camels without committing a sin, such as theft, or without severing the ties of kinship because of them? The Companions replied that they would love to do that.

He ﷺ replied to all those who liked to amass that good: **“Does not one of you go out in the morning to the Masjid”**, i.e., wakes up early morning and goes to the Masjid, **“and**

¹⁷¹ Ṣaḥeeḥ Muslim (725)

¹⁷² Ṣaḥeeḥ Muslim (2695)

learn or recite two Aayaat (verses) from the Book of Allaah عز وجل? That is better for him than two she-camels ﴿﴾, meaning: the good that comes from learning two Aayaat or reciting them is better with Allaah than obtaining two she-camels and whatever good they would have accumulated from these two she-camels.

Similarly, three Aayaat are better than three she-camels, and four Aayaat are better than four. And the statement of the Prophet ﷺ: **“and so on their number in camels”** ﴿﴾, meaning: The more Aayaat they learn or recite then that will be far better for them than the same number of camels.

From this, one learns that learning the Qur’aan is better than seeking wealth, and this is general, and it is significantly more appropriate for those with free time.

From this Hadeeth, one also learns about the virtue of seeking knowledge, learning the Qur’aan and reciting it, and remembering Allaah.

From this Hadeeth, one also learns that they should be keen in teaching others that would benefit them in this world and the Hereafter.

2. In this Hadeeth, when the Prophet ﷺ said: **“Which of you would like to go out every morning to Buṭḥaan or al-`Aqeeq and bring two large she-camels?”** ﴿﴾, he ﷺ also emphasized two things. The first thing he ﷺ mentioned was in general, and it is related to the actions before gaining wealth, while the other is more specific, and it is related to the actions after gaining wealth. He ﷺ said: **“without being guilty of sin or severing the ties of kinship!”** ﴿﴾

“Without being guilty of sin” ﴿﴾, i.e., without the fear of stealing or unlawful possession. The Prophet ﷺ did not specify any particular sin; instead, he mentioned sin in general. Allaah knows best, but this may refer to the sins associated with obtaining wealth, either by stealing, deception, cheating, or any other way of unlawful possession. It also includes buying things that one knows are stolen.

Another sin people commit is taking loans and mortgages to buy cars, homes, furniture, etc., and paying interest. In addition to that, they also look for ways and Fatawaas to allow that which Allaah has forbidden.

In short, this includes any sin or act of disobedience (to Allaah) that a person commits to gain wealth.

“Or severing ties of kinship” , i.e., abandoning kindness and goodness towards family and relatives, cutting off contact with them, ignoring them, etc. This behavior is vastly seen in people after they have gained wealth and become rich and famous. Their wealth and pride deceive them, and they look down upon their poor relatives and ignore them. It is also seen that when a wealthy person passes away, his children fight among themselves for wealth, cut off communications with each other, drag each other to court, and have lengthy court cases. Sometimes, one of the siblings inherits more through deceit, preventing others from getting what is rightfully theirs.

So, when Prophet ﷺ said: “or severing ties of kinship” , it is like he ﷺ is warning not to ignore the relatives after one has gained some wealth. Similar to what Allaah has mentioned in the Qur’aan about the owners of gardens (farms) when the time of harvest came, they rushed toward their plantation so that they could avoid the poor and the needy:

أَنِ اغْدُوا عَلَىٰ حَرْثِكُمْ إِن كُنْتُمْ صَارِمِينَ * فَانْطَلَقُوا وَهُمْ يَتَخَفَتُونَ * أَنْ لَا يَدْخُلَنَّهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ

{If you want to gather the fruits, let us go early to the plantation. So, they departed, talking in low voices: “Let no needy person come to you within it today”} ¹⁷³

Allaah sent a calamity on their farms and destroyed their produce. This warning is a reminder of the importance of humility and compassion, especially towards those who may be less fortunate.

To summarize, both of these actions mentioned in this Hadeeth is summed up in the saying of Allaah عز وجل:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ

{O you who have believed, let not your wealth and your children divert you from remembrance of Allaah} ¹⁷⁴

At no point in your life should your wealth make you disobey Allaah.

¹⁷³ Surah al-Qalam (68): 22-24

¹⁷⁴ Surah al-Munaafiqoon (63): 9

(ii.11) Seventh Hadeeth: Those who do not remember Allaah are deprived of great blessings

The Prophet ﷺ said:

مَنْ قَعَدَ مَقْعَدًا لَمْ يَذْكُرِ اللَّهَ فِيهِ كَانَتْ عَلَيْهِ تَرَةً، وَمَنْ اضْطَجَعَ مَضْجَعًا، لَا يَذْكُرُ اللَّهَ فِيهِ كَانَتْ عَلَيْهِ مِنَ اللَّهِ تَرَةٌ

“If anyone sits at a place (or a gathering) where he does not remember Allaah, deprivation will descend on him from Allaah; and if he lies in a place where he does not remember Allaah, deprivation will descend on him from Allaah. 🌟 ¹⁷⁵

Explanation:

First: The wordings of the Hadeeth:

(Hadeeth #14-a) Abu Hurairah رضي الله عنه ¹⁷⁶ narrated that the Prophet ﷺ said: “If anyone sits at a place (or a gathering) where he does not remember Allaah, deprivation will descend on him from Allaah; and if he lies at a place where he does not remember Allaah, deprivation will descend on him from Allaah. 🌟 ¹⁷⁷

(Hadeeth #14-b) Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: “If anyone lies on his side where he does not remember Allaah, deprivation will descend on him on the Day of Resurrection; and if anyone sits in a place where he does not remember Allaah, deprivation will descend on him on the Day of Resurrection. 🌟 ¹⁷⁸

¹⁷⁵ Sunan Abu Dawood (4856, 5059), and graded as “Ḥasan-Ṣaḥeeḥ” by Shaikh al-Albaanee. See al-Ṣaḥeeḥah (78), Ṣaḥeeḥ al-Jaami` (6043, 6477), and Ṣaḥeeḥ a-Targheeb (611, 1512)

¹⁷⁶ A brief biography of Abu Hurairah was already mentioned in Hadeeth No. 3 under “Explanation.”

¹⁷⁷ Sunan Abu Dawood, Book No. 43 Kitaab al-Adab (Book of Etiquette), Chapter No. (31): Is it disliked for a person to get from his seat without remembering Allaah, Hadeeth No. 4856, and graded as “Ḥasan-Ṣaḥeeḥ” by Shaikh al-Albaanee.

¹⁷⁸ Sunan Abu Dawood, Book No. 43 Kitaab al-Adab (Book of Etiquette), Chapter No. (107): What to say when going to sleep, Hadeeth No. 5059, and graded as “Ḥasan” by Shaikh al-Albaanee.

Second: Explanation of selected words from the Aḥaadeeth:

1. The statement of the Prophet ﷺ: “مَنْ قَعَدَ مَقْعَدًا” **“Whoever sits at a place...”** meaning: a gathering. Al-`Ainee said: “It could be that there is immorality and disobedience taking place in this gathering, and Allaah عز وجل is not remembered therein.”
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2. And the statement of the Prophet ﷺ: “لَمْ يَذْكُرِ اللَّهَ فِيهِ” **“where he does not remember Allaah”**, al-Mubaarakpooree رحمه الله said: “Some people of knowledge were of the opinion that it is prescribed to seek Allaah’s blessing for the Prophet ﷺ at least once in the gathering, after this it is not prescribed for the remainder of the gathering, but it is preferred to do so (more than once).” 181 182

3. And the statement of the Prophet ﷺ: “كَانَتْ عَلَيْهِ مِنَ اللَّهِ تِرَةٌ” **“deprivation will descend on him from Allaah”**, the `Arabic word “Tirah” means loss and deprivation. As in the saying of Allaah تعالى:

وَلَنْ يَتْرُكُنَّكُمْ أَعْمَالُكُمْ

{and never will (Allaah) deprive you of [the reward of] your deeds} 183

And in the saying of the Prophet ﷺ:

الَّذِي تَقُوُّهُ صَلَاةُ الْعَصْرِ، كَأَنَّمَا أُوتِرَ أَهْلُهُ وَمَالُهُ

¹⁷⁹ Al-`Ilm al-Hayyab fee Sharḥ Kalim al-Ṭayyib of al-`Ainee (1/94)

¹⁸⁰ As Allaah تعالى mentioned in the Qur’aan:

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ، وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَتَعَدَّ بِعَدِّ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ
* وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ جِسَائِهِمْ مِنْ شَيْءٍ وَلَكِنْ ذِكْرِى لَعَلَّهُمْ يَتَّقُونَ

{And when you see those who engage in (offensive) discourse concerning Our Verses, then turn away from them until they enter into another conversation. And if Shaiṭaan should cause you to forget, then do not remain - after the recollection - with the wrongdoing people. And those who fear Allaah are not held accountable for them in any case, but (their duty) is to remind them, that they may (avoid that and) fear Him.} [Surah al-An`aam (6): 68-69]

¹⁸¹ Tuḥfatul Aḥwadhee of al-Mubaarakpooree (9/373)

¹⁸² The Ḥadeeth about seeking Allaah’s blessing for the Prophet ﷺ in the gatherings is mentioned in the next Ḥadeeth in the series (i.e., Ḥadeeth No. 8)

¹⁸³ Surah Muḥammad (47):35

“Whoever misses the al-`Asr prayer (intentionally) is as though he has been deprived of his family and his property.”¹⁸⁴

Every opportunity one misses to do more good deeds and earn more rewards is a loss, which will be a source of regret for the person on the Day of Resurrection.¹⁸⁵

4. And the statement of the Prophet ﷺ: “وَمَنْ اضْطَجَعَ مَضْجَعًا، لَا يَذْكُرُ اللَّهَ فِيهِ” and if he lies in a place where he does not remember Allaah, Ibn al-Manẓhoor said: “The (Arabic) word “Iḍḥṭaja” means: “he slept.” And it was said it means: “to lay down and put one’s side on the ground.”¹⁸⁶ As in the saying of Allaah تعالى:

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا

{Their sides forsake their beds to invoke their Lord in fear and hope}¹⁸⁷

Third: Lessons learned from this Ḥadeeth:

In this Ḥadeeth, there is a strict warning against negligence in the remembrance of Allaah عز وجل, which can either cause disease in the heart or its death.¹⁸⁸ May Allaah protect us from this. When a person realizes that his most precious asset is “time”, then it becomes his responsibility to utilize this time in a most profitable manner, i.e., by spending much time in the remembrance of Allaah عز وجل, so that he does not come to Allaah on the Day of Resurrection bankrupt, broken, and ruined, for it will be a source of great regret and remorse for him, on the Day when remorse will be of no use, as Allaah تعالى said:

فَنَادُوا وَآلَاتٍ حِينَ مَنَاصٍ

¹⁸⁴ Ṣaḥeeḥ al-Bukhaaree (552, 3602) and Ṣaḥeeḥ Muslim (626-200 & 201, 2886-11)

¹⁸⁵ A person had the opportunity to increase his good deeds, but he missed the chance either due to laziness, negligence, or ignorance. So, whatever he did not earn of the good deeds is a loss. In business terms, it is also referred to as a “Loss of Profit,” i.e., the difference between what he earned and what he could have earned is a “loss.” Example: A person who is in the habit of rushing out of the Masjid after praying only the Farḍ (obligatory) prayers and does not do the Adhkaar after the prayers. So, on the Day of Judgment, when he would see others getting rewards for their good deeds, he would regret missing out on the opportunity. This will be further discussed in the explanation of the next Ḥadeeth, إن شاء الله.

¹⁸⁶ Lisaan al-`Arab (8/219)

¹⁸⁷ Surah Sajdah (32):16

¹⁸⁸ As the Prophet ﷺ said: “The similitude of one who remembers his Rabb (Lord) and one who does not remember Him, is like that of the living and the dead.” [Ṣaḥeeḥ al-Bukhaaree (6407) and Ṣaḥeeḥ Muslim (779)]

{They cried out when it was too late to escape} ¹⁸⁹

Meaning: When the destruction comes, it is too late, and the time is over. That is not the time for them to be saved from what they had fallen into, and there was no escape from what had befallen them. So, let these people beware lest the same fate befalls them as befell those earlier nations if they persist in their arrogance and stubborn defiance. ¹⁹⁰

Shaikh Ibn al-`Uthaymeen رحمه الله said: “He (al-Nawawee) then mentioned the Ḥadeeth concerning the one who sits in a gathering or lies down somewhere upon his side without remembering Allaah. He will suffer sorrow and will incur loss from Allaah. “Tirah” (as in the wording of the Ḥadeeth) means loss. So, when you are in a sitting where you do not remember Allaah, this is a loss as you gain nothing therefrom.

It is also evident here that one should remember Allaah much: sitting, standing, and while lying on your side. Similarly, when you lie on your side without remembering Allaah, you will incur a loss from Allaah. So, remember Allaah always and be like those concerning whom Allaah said:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا * وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا

{O you who believe! Remember Allaah with much remembrance. And glorify His Praises morning and afternoon [the early morning (Fajr) and 'Asr prayers].} ^{191 192}

¹⁸⁹ Surah Şaad (38):3

¹⁹⁰ Tafseer al-Sa`dee (1/709)

¹⁹¹ Surah al-Aḥzaab (33):41-42

¹⁹² Sharḥ Riyaadh al-Şaaliḥeen (4/344)

(ii.12) Eighth Ḥadeeth: Those who do not remember Allaah will be remorseful

The Prophet ﷺ said:

مَا جَلَسَ قَوْمٌ مَجْلِسًا لَمْ يَذْكُرُوا اللَّهَ فِيهِ، وَلَمْ يُصَلُّوا عَلَى نَبِيِّهِمْ، إِلَّا كَانَ عَلَيْهِمْ تَرَةٌ، فَإِنْ شَاءَ عَذَّبَهُمْ وَإِنْ شَاءَ عَفَرَ لَهُمْ

“No group sits in a gathering in which they do not remember Allaah nor send Ṣalaah upon their Prophet, except it will be a source of remorse for them. If He تعالى wills, He will punish them, and if He wills, He will forgive them. ﴿ 193

Explanation:

First: The wordings of the Ḥadeeth:

(Ḥadeeth #15-a) Narrated Abu Hurairah رضي الله عنه ¹⁹⁴ that the Prophet ﷺ said: “No group sits in a gathering in which they do not remember Allaah, nor sent Ṣalaah upon their Prophet, except it will be a source of remorse for them. If He تعالى wills, He will punish them, and if He wills, He will forgive them. ﴿ 195

(Ḥadeeth #15-b) Narrated Abu Hurairah رضي الله عنه that the Prophet ﷺ said: “No people sit in a gathering - in which they do not remember Allaah عز وجل and send Ṣalaah upon the Prophet ﷺ - except that it will be a cause of regret for them on the Day of Resurrection, even if they (are granted permission to) enter Paradise (because of what they missed out) of the reward. ﴿ 196

¹⁹³ Sunan al-Tirmidhee (3380), Musnad Aḥmad (9843, 10244, 10277, 10278), and graded as “Ṣaḥeeḥ” by Shaikh al-Albaanee. See al-Ṣaḥeeḥah (74)

¹⁹⁴ A brief biography of Abu Hurairah was already mentioned in Ḥadeeth No. 3 under “Explanation.”

¹⁹⁵ Sunan al-Tirmidhee, Book No. 48, Book on Supplication, Chapter (8), What has been related about the group that sits in a gathering and they do not remember Allaah, Ḥadeeth No. 3380, and graded as “Ṣaḥeeḥ” by Shaikh al-Albaanee. See al-Ṣaḥeeḥah (74)

¹⁹⁶ Musnad Aḥmad (9965), Ṣaḥeeḥ Ibn Ḥibbaan (591, 592), and graded as “Ṣaḥeeḥ” by Shaikh al-Albaanee in al-Ṣaḥeeḥah (76). The verifiers of Musnad Aḥmad also graded this Ḥadeeth as: “Ṣaḥeeḥ as per the conditions of al-Bukhaaree and Muslim.” Also reported by al-Nasaa’ee in Sunan al-Kubraa (10170, 10171) and ‘Amal al-Yaum wal-Laylah (409, 410) from the Ḥadeeth of Abu Sa’eed al-Khudhree رضي الله عنه, and graded as “Ṣaḥeeḥ” by Shaikh Muqbil in al-Ṣaḥeeḥ al-Musnad (395, 1328), and al-Jaami’ al-Ṣaḥeeḥ (556, 1635, 3589, 4255)

(Ḥadeeth #15-c) Narrated Abu Hurairah رضي الله عنه that the Prophet ﷺ said: **“No people gather together and then depart without remembering Allaah and without sending Ṣalaah upon the Prophet ﷺ, except that this gathering of theirs will be a cause of regret for them on the Day of Resurrection.”** 197

(Ḥadeeth #15-d) Narrated `Abdullaah Ibn `Amr رضي الله عنهما that the Prophet ﷺ said: **“No group of people sits in a gathering in which they do not remember Allaah, except that they will see it as a cause of regret for them on the Day of Resurrection.”** 198

(Ḥadeeth #16) Narrated Abu Hurairah رضي الله عنه that the Prophet ﷺ said: **“No group of people sit in a gathering - in which they do not remember Allaah - except that it will be a cause of regret for them; and no person walks a path - in which he does not remember Allaah - except that it will be a cause of regret for him; and no person goes to bed - and he does not remember Allaah - except that it will be a cause of regret for him.”** 199

Second: Explanation of selected words from the Aḥaadeeth:

1. The statement of the Prophet ﷺ: **“مَا جَلَسَ قَوْمٌ مَجْلِسًا لَمْ يَذْكُرُوا اللَّهَ فِيهِ”** **“No group of people sits in a gathering in which they do not remember Allaah ...”**, Ibn Rajab al-Ḥanbalee رحمه الله said: “Mujaahid said: ‘No group of people sit in a gathering and they disperse before remembering Allaah or mentioning His Name, except that they disperse with a stench more foul than the smell of a corpse, and this gathering of theirs will testify against them about their negligence. And no group of people sit together, and they mention Allaah and remember Him before they disperse, except that they disperse with a smell more pleasant than Misk, and this gathering of theirs will testify for them about their thoughtfulness about Allaah.’” 200

2. The statement of the Prophet ﷺ: **“وَلَمْ يُصَلُّوا عَلَى نَبِيِّهِمْ”** **“nor send Ṣalaah upon their Prophet”**, in the saying of Allaah تعالى:

¹⁹⁷ Musnad Aḥmad (9764), Ṣaḥeeḥ Ibn Ḥibbaan (590), and graded as “Ṣaḥeeḥ” by Shaikh al-Albaanee. A similar narration has been narrated from `Abdullaah Ibn Mughaffal رضي الله عنه and graded as “Ṣaḥeeḥ li Ghairihee” by Shaikh al-Albaanee in al-Ṣaḥeeḥah (2557).

¹⁹⁸ Musnad Aḥmad (7093), and graded as “Ḥasan” by Shaikh al-Albaanee in al-Ṣaḥeeḥah (80).

¹⁹⁹ Musnad Aḥmad (9583), and graded as “Ṣaḥeeḥ li Ghairihee” by Shaikh al-Albaanee. See al-Ṣaḥeeḥah (79). The verifiers of Musnad Aḥmad also graded this Ḥadeeth as “Ṣaḥeeḥ.”

²⁰⁰ Jaami` al-`Uloom wal-Ḥikam (1/371)

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

{Allaah sends His Şalaah on the Prophet, and also His angels (do so). O you who believe! Send your Şalaah on him, and greet him with Tasleem} ²⁰¹

In his Şaḥeeḥ, Imaam Al-Bukhaaree رحمه الله reported: Abu Al-`Aaliyah رحمه الله said: “Allaah’s Şalaah is His praising him (the Prophet) in the presence of the Angels, and the Şalaah of the Angels is their supplication (to Allaah for the Prophet).”

Ibn `Abbaas رضي الله عنهما said: “They (the angels) send blessings.” ²⁰²

Abu `Isaa Al-Tirmidhee رحمه الله said: This was narrated from Sufyaan al-Thawree رحمه الله and other scholars, who said: “The Şalaah of the Lord is mercy, and the Şalaah of the Angels is their seeking (Allaah’s) forgiveness for the Prophet ﷺ.” ²⁰³

When a person sends Şalaah on the Prophet ﷺ, the meaning of Şalaah is that it is a supplication and invocation to Allaah to elevate the rank of the Prophet ﷺ and praise him among the higher group, i.e., among the Angels who are close to Allaah.

Al-Mubaarakpooree said: “Some people of knowledge were of the opinion that it is prescribed to seek Allaah’s blessing for the Prophet ﷺ at least once in the gathering; after this, it is not prescribed for the remainder of the gathering, but it is preferred to do so (more than once).” ²⁰⁴

3. The statement of the Prophet ﷺ: “إِلَّا كَانَ عَلَيْهِمْ تِرَةٌ” **except it will be a source of remorse for them** , the explanation of the word “Tirah” means remorse or deprivation. This was explained in the previous Ḥadeeth.

4. The statement of the Prophet ﷺ: “فَإِنْ شَاءَ عَذَّبْنَاهُمْ” **If He تعالى wills, He will punish them** , for not remembering their Lord nor sending Şalaah upon their Prophet. Al-Qaaree رحمه الله said: “Meaning: for their past sins and future shortcomings. Al-Ṭeebee said: “The Prophet’s ﷺ statement: **If He تعالى wills, He will punish them** , this is in terms of

²⁰¹ Surah al-Aḥzaab (33):56

²⁰² Şaḥeeḥ al-Bukhaaree (6/120)

²⁰³ Sunan al-Tirmidhee (485)

²⁰⁴ Tuḥfatul Aḥwadhee of al-Mubaarakpooree (9/373)

emphasis and severity.” It may be referring to what came out of the people in the gathering that requires punishment because of what their tongues had spoken.” ²⁰⁵

Shaikh al-Islam, Ibn Taymiyyah رحمه الله said: “Those who commit Major Sins are under the Will of Allaah when they die. If He تعالى Wills, He will punish them (for a certain time), and then He will forgive them; and if He تعالى Wills, He will forgive them without punishing them.” ²⁰⁶

5. The statement of the Prophet ﷺ: “وَإِنْ شَاءَ غَفَرَ لَهُمْ” **and if He wills, He will forgive them** ; this is a favor from Allaah and His Mercy to them.

Al-Qaaree رحمه الله said: “It indicates that if they remember Allaah, He تعالى will not punish them inevitably, but will certainly forgive them.” ²⁰⁷

6. In the other Hadeeth, the statement of the Prophet ﷺ: “إِلَّا كَانَ عَلَيْهِمْ حَسْرَةٌ يَوْمَ الْقِيَامَةِ، ” **except that it will be a cause of regret for them on the Day of Resurrection, even if they (are granted permission to) enter Paradise** ; Even though these people will be granted entrance into Jannah because of their other good deeds, they will still regret it on the Day of Judgment when they will see the rewards that will be given out to those who remembered Allaah and reminded other about Allaah in the gatherings and send prayers upon the Prophet ﷺ. They will regret the opportunities they missed out on in this world.

Al-Manaawee رحمه الله said: “The meaning of the statement of the Prophet ﷺ: **even if they (are granted permission to) enter Paradise** , i.e., even if they are destined to enter Paradise. This regret will come only before entering Paradise, and there is no reason to assume otherwise because there is no regret or remorse after entering Paradise and nothing to ruin the joy.” ²⁰⁸

7. The statement of the Prophet ﷺ: “إِلَّا كَانَ مَجْلِسُهُمْ” **except that this gathering of theirs** , every gathering - social or virtual - that a person attends will either be a source of joy or regret for him on the Day of Resurrection. If it is a gathering where Allaah is mentioned

²⁰⁵ Marqaat al-Mafaateeh Sharh Mishkaat al-Maṣaabeeh (5/157)

²⁰⁶ Majmoo` al-Fataawa (6/175)

²⁰⁷ Marqaat al-Mafaateeh Sharh Mishkaat al-Maṣaabeeh (5/157)

²⁰⁸ Faiḍ al-Qadeer Sharh al-Jaami` al-ṣagheer (5/408)

and His religion is taught, then this will be a source of immense joy for the people on that Day. But if it is a gathering where Shirk is done or Allaah's religion is ridiculed, or social events like weddings where there is music and intermingling of opposite genders, or where there is backbiting, slandering, and belittling people, then such gathering will be a source of great regret for the people.

8. The statement of the Prophet ﷺ: **“وَمَا مِنْ رَجُلٍ مَشَى طَرِيقًا”** **and no person walks a path**; these Aḥaadeeth emphasize the importance of remembering Allaah in gatherings, and while walking, before going to bed, etc. And Allaah تعالى said:

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ

{And when you have completed al-Ṣalaah (prayer), remember Allaah standing, sitting, or (lying) on your sides.} ²⁰⁹

From this, we learn that we should try our best to remember Allaah at every moment of our lives: before going to bed, after waking up, in the morning, in the evening, while sitting, standing, walking, after the prayers, on the way to work, in gatherings, in seclusions, etc.

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

{Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allaah, Lord of the worlds.} ²¹⁰

In seclusion and while walking, a person remembers Allaah and ponders over the Aayaat (Verses and Signs of Allaah), praises Him, and seeks His forgiveness:

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

{Those who remember Allaah while standing, sitting, and lying down on their sides, and give thought to the creation of the heavens and the earth, (saying): “Our Lord! You have not created (all) this without purpose. Glory to You! (Exalted be You above all that they associate with You as partners). Give us salvation from the torment of the Fire.} ²¹¹

²⁰⁹ Surah al-Nisaa (4):103

²¹⁰ Surah al-An`aam (6):162

²¹¹ Surah aal-`Imraan (3):191

In the gatherings, the person remembers Allaah and reminds others about Allaah. For example, he reminds them it is time for prayer, stops them from backbiting, or corrects their mistakes. As Allaah تعالى mentioned in the Qur'aan:

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ * وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِّنْ شَيْءٍ وَلَكِنْ ذِكْرِى لَعَلَّهُمْ يَتَّقُونَ

{And when you see those who engage in (offensive) discourse concerning Our Aayaat, then turn away from them until they enter into another conversation. And if Shaitaan should cause you to forget, then - after the recollection - do not remain with the wrongdoing people. And those who fear Allaah are not held accountable for them in any case, but (their duty) is to remind them, that they may fear Him} ²¹²

Third: Lessons learned from this Hadeeth:

1. In this Hadeeth, there is a description of Allaah's Might and Power, i.e., He تعالى does what He intends. He تعالى may punish the creation because of their sins, or He تعالى may bestow His Mercy on them, and none can repel His Favor, and none can push away His Judgment. As Allaah تعالى said:

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ

{He will not be questioned about what He does, but they will be questioned.} ²¹³

2. Al-Ṭeebee رحمه الله said: "This is especially regarding the gatherings where people talk about worldly matters, and there are slip-ups and blunders. So, if Allaah's Name is not mentioned, this will be a source of regret for the people." ²¹⁴

3. Also, in this, there is a warning against being negligent in sending prayers upon the Prophet ﷺ. Al-San'aanee رحمه الله said: "The Hadeeth is evidence of the obligation of remembering Allaah and sending prayers upon the Prophet ﷺ in a gathering, especially

²¹² Surah al-An'aam (6): 68-69

²¹³ Surah al-Anbiyaa (21): 23

²¹⁴ Sharḥ al-Mishkaah of al-Ṭeebee

since the word “Tirah” can be interpreted as Fire or torment, as it has been interpreted as both of them. Torment is not prescribed except for neglecting an obligation or doing something forbidden. The apparent meaning is that it is obligatory to remember Allaah and send blessings upon the Prophet ﷺ simultaneously. The places (or times) in which it has been prescribed to send prayers upon the Prophet ﷺ have been enumerated, and they have reached up to forty-six places.”²¹⁵

4. Shaikh Ibn al-`Uthaymeen رحمه الله said: “These Aḥaadeeth are related to the etiquette of sitting in a gathering. They all point to the fact that one should use every sitting of his to remember Allaah and seek His blessings on the Prophet ﷺ. This is because no group of people will attend a sitting without remembering Allaah or seeking blessings on the Prophet ﷺ therein, except that loss from Allaah will be their portion. He تعالى may forgive them if He Wills, or He may punish them if He Wills.

The remembrance of Allaah could take several forms; for example, if one of those present in a gathering talks about one of the Signs of Allaah, this is a form of remembrance of Allaah. If he said, for example: ‘We (are in winter), yet we are experiencing warmth these days as if we are in spring, this is among the signs of Allaah. We are in winter, which is known for extreme cold, and despite that, we still experience warmth. This is a sign of Allaah.’ He could also say, for example: ‘Should all of the creation gather together in order to change this weather which used to be cold, they will not be able to do so,’ and other similar statements.

He could mention one of the characteristics of the Prophet ﷺ; he says, for example: ‘The Prophet ﷺ is the most fearful of and the most devout to Allaah.’ Thus, he mentions the Messenger of Allaah ﷺ and then seeks Allaah’s blessing on him. When the audience listens to such, they will have the same reward. This is a form of remembrance of Allaah and seeking blessing on the Messenger ﷺ.

If he wills, he may mention Allaah in the beginning by saying: ‘Maa shaa-Allaah (As Allaah wills),’ ‘Laa quwwata illaa billaah (There is no might save with Allaah),’ ‘Laa ilaaha illallaah (There is no one worthy of worship except Allaah),’ and so on. In essence, a sensible person should know how to remember Allaah and how to seek Allaah’s blessings for the Prophet ﷺ in the gatherings.

Another form of remembrance is to say before getting up from the sitting: ‘Subḥaanak-Allaahumma wabi ḥamdika, ashhadu allaa ilaaha illaa anta, astaghfiruka wa atoobu ilayk

²¹⁵ Subul al-Salaam of al-San’aanee (2/701). Ibn al-Qayyim رحمه الله has listed all these places in his book: “جلاء الأفهام في فضل الصلاة والسلام على خير الأنام إن شاء الله. This will be further discussed in the coming chapters later in this book.

- (meaning: O Allaah! You are free from every imperfection; praise be to You, I ask Your pardon and turn to You in repentance).'

There is evidence in these Aḥaadeeth that a person should not sit in a gathering, recline, or lay down except that he remembers Allaah. This way, he would be amongst those whom Allaah talked about when He تعالى said:

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ

{Those who remember Allaah while standing, sitting, and lying down} ^{216 217}

²¹⁶ Surah aal-`Imraan (3):191

²¹⁷ Sharḥ Riyaadh Ṣaaliḥeen of Shaikh Ibn al-`Uthaymeen (4/367-368)

(ii.13) Ninth Ḥadeeth: The gatherings deprived of remembrance of Allaah are like dead donkeys

The Prophet ﷺ said:

مَا مِنْ قَوْمٍ يَقُومُونَ مِنْ مَجْلَسٍ لَا يَذْكُرُونَ اللَّهَ فِيهِ، إِلَّا قَامُوا عَنْ مِثْلِ حَيْفَةِ حِمَارٍ وَكَانَ لَهُمْ حَسْرَةٌ

“Those people who get up from a gathering in which they did not remember Allaah will be just as if they had got up from (a gathering) similar to that of the carcass of a donkey, and it will be a cause of grief to them. 🐾 ²¹⁸

Explanation:

First: The wordings of the Ḥadeeth:

(Ḥadeeth #17) Abu Hurairah رضي الله عنه ²¹⁹ narrated that the Prophet ﷺ said: “Those people who get up from a gathering in which they did not remember Allaah will be just as if they had got up from (a gathering) similar to that of the carcass of a donkey, and it will be a cause of grief to them. 🐾 ²²⁰

(Ḥadeeth #18) Abu Hurairah رضي الله عنه ²²¹ narrated that the Prophet ﷺ said: “No people sit together in a gathering and then disperse, without remembering Allaah, except that they dispersed from (a gathering) similar to that of the carcass of a donkey, and this gathering of theirs will be a cause of grief to them on the Day of Resurrection. 🐾 ²²²

²¹⁸ Sunan Abu Dawood (4855), Musnad Aḥmad (9052, 10413, 10680, 10825), and graded as “Ṣaḥeeḥ” by Shaikh al-Albaanee. See al-Ṣaḥeeḥah (77). Al-Ḥaakim, al-Dhahabee, and al-Albaanee all agreed that it is “Ṣaḥeeḥ as per the conditions of Imaam Muslim”. Shaikh Muqbil also graded it as authentic as per the conditions of Imaam Muslim in Ṣaḥeeḥ al-Musnad (1328), and al-Jaami` al-Ṣaḥeeḥ (1634, 3590, 4250)

²¹⁹ A brief biography of Abu Hurairah was already mentioned in Ḥadeeth No. 3 under “Explanation.”

²²⁰ Sunan Abu Dawood, Book No. 43 Kitaab al-Adab (Book of Etiquette), Chapter No. (31): Is it disliked for a person to get from his seat without remembering Allaah, Ḥadeeth No. 4855, and graded as “Ṣaḥeeḥ” by Shaikh al-Albaanee.

²²¹ A brief biography of Abu Hurairah was already mentioned in Ḥadeeth No. 3 under “Explanation.”

²²² Musnad Aḥmad (9052, 10413, 10680, 10825), and graded as “Ṣaḥeeḥ” by Shaikh al-Albaanee. See al-Ṣaḥeeḥah (77).

Second: Explanation of selected words from the Aḥaadeeth:

1. The statement of the Prophet ﷺ said: “يُقُومُونَ مِنْ مَجْلِسٍ” **Those who get up from a gathering** , meaning: getting up with the purpose to leave the gathering, as the Prophet ﷺ clarified in the other Ḥadeeth: **and then disperse** .

The remembrance can be at the beginning of the gathering, during the conversation, or at the end before dispersing, as this Ḥadeeth suggests. The purpose is to remember Allaah at least once. Al-Mubaarakpooree رحمه الله said: “Some people of knowledge were of the opinion that it is prescribed to seek Allaah’s blessing for the Prophet ﷺ at least once in the gathering, after this it is not prescribed for the remainder of the gathering, but it is preferred to do so (more than once).” ²²³

And before getting up, one should conclude the gathering by saying the supplication for “the atonement of the gathering” (كفارة المجلس):

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Subḥaanak-Allaahumma wabi ḥamdika, ashhadu allaa ilaaha illaa anta, astaghfiruka wa atoobu ilayk - (meaning: O Allaah! You are free from every imperfection; praise be to You, I ask Your pardon and turn to You in repentance).

2. The statement of the Prophet ﷺ said: “عَنْ مِثْلِ جِيفَةِ حِمَارٍ” **from the rotten carcass of a donkey** , i.e., a gathering similar to the rotten carcass of a donkey, having a foul odor, and is disgusting and repulsive. The person who does not remember Allaah is compared to a dead. The gathering void of remembrance of Allaah is compared to a dead donkey. When there is bad and reprehensible speech like backbiting and slandering, then it is compared to eating the flesh of a dead person.

Third: Lessons learned from this Ḥadeeth:

1. Shaikh al-Albaanee رحمه الله said: “This noble Ḥadeeth and what is similar to it indicate the obligation to remember Allaah سبحانه وتعالى and to send prayers upon the Prophet ﷺ in every gathering. The Ḥadeeth indicates this in several ways:

²²³ Tuḥfatul Aḥwadhee of al-Mubaarakpooree (9/373)

- a. The statement of the Prophet ﷺ: **“If He تعالى wills, He will punish them, and if He wills, He will forgive them”**; this is not said except about a matter that doing it was an obligation and its omission was a sin.
- b. The statement of the Prophet ﷺ: **“even if they (are granted permission to) enter Paradise (because of what they missed out) of the reward”**; it is clear that the one who abandons Allaah’s remembrance and sending prayers upon the Prophet ﷺ deserves to enter Hell, even if he is destined to enter Paradise as a reward for his Imaan (Faith).
- c. The statement of the Prophet ﷺ: **“as if they got up (from a gathering, that is) similar to that of a rotten carcass of a donkey”**; this comparison suggests that their actions be deemed as highly repugnant, and this will only happen – by the Will of Allaah - in what is clearly forbidden. And Allaah knows best.

Every Muslim must be aware of this and not neglect to remember Allaah عز وجل and to send prayers upon His Prophet ﷺ in every gathering he sits in. Otherwise, he will be in a state of regret and sorrow on the Day of Resurrection.

Al-Manaawee رحمه الله said in “Faḍḥ al-Qadeer”: “It is confirmed to remember Allaah and send prayers upon His Messenger when intending to get up from the gathering, and the Sunnah of remembering Allaah and sending prayers upon His Prophet is achieved through any wording.²²⁴ But (before getting up), the most perfect remembrance is to say:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Subḥaanak-Allaahumma wabi ḥamdika, ashhadu allaa ilaaha illaa anta, astaghfiruka wa atoobu ilayk - (meaning: O Allaah! You are free from every imperfection; praise be to You, I ask Your pardon and turn to You in repentance).

As for sending prayers upon the Prophet ﷺ, the best is to repeat what one recites in the final Tashahhud.”

I (al-Albaanee) say: This remembrance, what al-Manaawee is referring to, is known as Kaffaaratul-Majlis (atonement for the gathering).²²⁵

2. One of the things that one learns from this is to fear the gatherings that are void of the remembrance of Allaah, the people are negligent, and where there is a lot of chattering about other people’s faults through backbiting and gossiping. These gatherings are among

²²⁴ Like saying: “Sub-ḥaan Allaah, wal-Ḥamdulillaah, waṣ-Ṣalaatu was-Salaamu `alaa Rasoolillaah”

²²⁵ Shaikh Al-Albaanee in al-Ṣaḥeeḥah (1/162-163)

the things that have become widespread in this age - except those upon whom Allaah has mercy. So the wise person should seize his breath and utilize every opportunity in what will benefit him on that Great Day (the Day of Judgment) when the deeds will be presented before Allaah تعالى.

One should also know that night and day are like two mounts, so he must use them to improve his journey towards Allaah تعالى.²²⁶ And we seek Allaah's help, and on Him we rely. There is no might and no power except with Allaah.

²²⁶ Meaning: One should be keen on doing the Adhkaar of the morning and evening.

iv. More Aḥaadeeth On The Virtues Of The Gatherings Of Dhikr

The Virtues Of Gatherings Where Allaah Is Remembered And The Study Circles Where The Religion Is Taught:

Many Aḥaadeeth mention the virtues of such gatherings where Allaah is remembered. The following are seven such narrations:

First (Ḥadeeth #19) - Abu Hurairah رضي الله عنه narrated: Allaah's Messenger ﷺ said: **“Allaah has Angels who go about on the roads and paths seeking those who remember Allaah. When they find some people who remember Allaah (and praise Him), they call each other, saying: “Come to the object of your pursuit.” Then the Angels surround them with their wings (till the space between them and) the lowest heaven (is fully covered). (After these people disperse and the Angels go back), their Lord asks them (those Angels) - though He knows better than them - {What do My slaves say?} The Angels reply: “They are glorifying Your praise by saying: the Tasbeeh (Sub-ḥaan Allaah), the Takbeer (Allaahu Akbar), the Tahmeed (Alḥamdulillaah), the Tamjeed, (i.e., they were declaring Your Perfectness, praising, remembering Your Greatness and Majesty).” Allaah then asks: {Did they see Me?} The Angels reply: “No! By Allaah, they have not seen You.” Allaah asks: {How would they act if they were to see Me?} The Angels reply: “If they were to see You, they would worship You more devoutly, and glorify You more deeply, and extol You (and declare Your freedom from any resemblance to anything) much more.” Allaah says (to the Angels): {What do they seek from Me?} The Angels reply: “They beg You for Paradise.” Allaah says (to the Angels): {Have they seen it?} The Angels say: “No! By Allaah, O Lord! They have not seen it.” Allaah says: {How would it have been if they saw it?} The Angels say: “Were they to see it, they would have been more intensely eager for it, would have asked more earnestly for it, and would have had a greater desire for it.” Allaah says: {From what do they seek protection?} The Angels reply: “They seek protection from the (Hell) Fire.” Allaah says: {Have they seen it?} The Angels say: “No By Allaah, O Lord! They did not see it.” Allaah says: {How would they act if they were to see it?} The Angels say: “If they were to see it, they would be more earnest in fleeing from it and would have extreme fear from it.” Then Allaah says: {I make you witnesses that I have forgiven them.}”** Allaah's Messenger ﷺ further said: **“One of the Angels would say: “There was so-and-so amongst them, and he was not one of them, but he had just come for some need (and he sat with them).” Allaah would**

say: {They are people who are seated together, and he who sits with them will not be miserable.} ﴿ 227

Second (Ḥadeeth #20) - Imaam Muslim narrated the Ḥadeeth with these wordings: The Prophet ﷺ said: ﴿ **Indeed, Allaah تبارك وتعالى has additional Angels who go about on earth** – [these are Angels in addition to the Kuttāb (scribes) of people] – **who seek out assemblies of Dhikr and when they find such assemblies in which there is Dhikr (of Allaah) they sit in them, and some of them surround the others with their wings till the space between them and the sky of the world is fully covered, and when they disperse (after the assembly of Dhikr is adjourned) they go upward to the heaven and Allaah عز وجل asks them although He تعالى is best informed about them: {Where are you coming from?}** They will say: “We come from (some of) Your servants upon the earth who had been glorifying You (saying Sub-ḥaan Allaah), uttering Your Greatness (saying Allaahu Akbar) and uttering Your Oneness (Laa ilaaha illallaah) and praising You (saying al-Ḥamdulillaah) and beseeching You.” He تعالى says: **{And what do they ask of Me?}** They will say: “They ask of You (to enter) Your Paradise.” He تعالى would say: **{Have they seen My Paradise?}** They will say: “No, our Lord.” He تعالى will say: **{And how would it be if they were to see My Paradise?}** They (the Angels) will say: “They seek Your protection.” He تعالى will say: **{Against what do they seek My protection?}** They will say: “From Your Hell-Fire, O Lord!” He تعالى will say: **{And have they seen My Hell-Fire?}** They say: “No!” He تعالى will say: **{And how would it be were they to have seen My Hell-Fire?}** They will further say: “And they ask for Your forgiveness.” He تعالى will say: **{I have forgiven them, and have bestowed upon them what they have asked for, and I grant them protection against which they seek protection.}** They will say: “O Lord, among them is so-and-so, a much sinning servant, who was merely passing by and sat down with them.” He تعالى will say: **{And to him [too] I have granted forgiveness, for he who sits with such people shall not suffer.}** ﴿ 228

Third (Ḥadeeth #21) - Al-Agharr Abee Muslim narrated: I bear witness to the fact that both Abu Hurairah and Abu Sa`eed al-Khudhree رضي الله عنهما were present when Allaah’s Messenger ﷺ said: ﴿ **No people sit in a gathering remembering Allaah, except that they**

²²⁷ Ṣaḥeeḥ al-Bukhaaree, Book No. 80 On Invocations, Chapter No. 66: The superiority of Dhikr of Allaah, Ḥadeeth No. 6408

²²⁸ Ṣaḥeeḥ Muslim, Book No. 48: The Book Pertaining to the Remembrance of Allaah, Supplication, Repentance and Seeking Forgiveness, Chapter No 8: The Virtues Of Gathering To Remember Allaah, Ḥadeeth No. 2689

are surrounded by Angels and covered by mercy, and tranquility descends upon them, and Allaah remembers them before those who are with Him. ﴿ 229

Fourth (Ḥadeeth #22) - Abu Hurairah رضي الله عنه narrated: Allaah's Messenger ﷺ said: ﴿ **Whoever removes a worldly grief from a Believer, Allaah will remove from him one of the griefs of the Day of Resurrection. And whoever alleviates the need of a needy person, Allaah will alleviate his needs in this world and the Hereafter. Whoever shields [or hides the misdeeds of] a Muslim, Allaah will shield him in this world and the Hereafter. Allaah will aid His slave as long as he aids his brother. And whoever follows a path to seek knowledge therein, Allaah will make a path to Paradise easy for him. No people gather together in one of the Houses of Allaah, reciting the Book of Allaah and studying it among themselves, except that Sakeenah (tranquility) descends upon them, mercy envelops them, the Angels surround them, and Allaah mentions them amongst those who are with Him. And whoever is slowed down by his actions will not be hastened forward by his lineage.** ﴿ 230

Fifth (Ḥadeeth #23) - Anas Ibn Maalik رضي الله عنه narrated that the Messenger of Allaah ﷺ said: ﴿ **There is no group of people who gather to remember Allaah - intending thereby nothing but His Countenance (and Pleasure) - except that a caller calls out to them from the heaven: "Arise, you have been forgiven. Your evil deeds have been replaced with good deeds."** ﴿ 231

Sixth (Ḥadeeth #24) - Sahl Ibn Ḥanzhaliah رضي الله عنه²³² narrated that the Prophet ﷺ said: ﴿ **No people sit in a gathering remembering Allaah عز وجل therein, and then they get up (to leave), except that it is said to them: "Arise! Allaah has pardoned your sins, and your evil deeds have been replaced with good deeds."** ﴿ 233

²²⁹ Ṣaḥeeḥ Muslim (2700) and the wording is his, and Sunan Ibn Maajah (3791).

²³⁰ Ṣaḥeeḥ Muslim (2699-38), Sunan al-Tirmidhee (2945), and Sunan Ibn Maajah (225)

²³¹ Musnad Aḥmad (12453), and graded as "Ṣaḥeeḥ li Ghairihee" by Shaikh al-Albaanee. See al-Ṣaḥeeḥah (2210), Ṣaḥeeḥ al-Targheeb (1504). The verifiers of Musnad Aḥmad also graded this narration as "Ṣaḥeeḥ li Ghairihee." Al-Baihaquee narrated the same from the narration of `Abdullaah Ibn Mughaffal رضي الله عنه in Shu`ab al-Imaan (530), and was graded as "Ṣaḥeeḥ li Ghairihee" by Shaikh al-Albaanee in Ṣaḥeeḥ al-Targheeb (1505)

²³² Some Texts mention his name as Suhail Ibn Ḥanzhalah رضي الله عنه

²³³ Al-Mu`jam al-Kabeer of Al-Ṭabaraanee (6039), and was graded as "Ṣaḥeeḥ li Ghairihee" by Shaikh al-Albaanee in Ṣaḥeeḥ al-Jaami` (5610) and Ṣaḥeeḥ al-Targheeb (1506).

Seventh (Ḥadeeth #25) - Anas Ibn Maalik رضي الله عنه narrated that the Messenger of Allaah ﷺ said: **“When you pass by the gardens of Paradise, then feast on them.”** They said: “And what are the gardens of Paradise?” He ﷺ said: **“The circles (gatherings) where Allaah is remembered.”** ²³⁴

²³⁴ Sunan al-Tirmidhee (3510), and graded as “Ḥasan li Ghairihee” by Shaikh al-Albaanee. See al-Ṣaḥeeḥah (2562), Ṣaḥeeḥ al-Targheeb (1511). Note: Shaikh al-Albaanee رحمه الله had initially graded this Ḥadeeth as “Ḍha’eef” (Weak) in Ḍha’eef al-Jaami` (699), but due to collaborating narrations, he graded it as “Ḥasan li Ghairihee”

iii. The Very Many Benefits Of Remembrance Of Allaah

By Ibn al-Qayyim رحمه الله (From al-Waabil al-Şayyib)

In doing the Adhkaar (remembrance of Allaah), there are more than a hundred benefits:

1. Remembrance drives away, suppresses, and breaks the Devil.
2. It pleases (Allaah) the Most Merciful, the Almighty, the Sublime.
3. It removes the worries and sadness from the heart.
4. It brings happiness, joy, and relief to the heart.
5. It strengthens both the heart and body.
6. It illuminates the face and the heart.
7. It brings provision (al-Rizq).
8. It adorns the one who practices it with dignity, sweetness, and radiance.
9. It endows him with love (al-Maḥabbah) (of Allaah), which is the very spirit of Islaam, the pivotal point of religion, and the axis of (eternal) happiness and deliverance. For Allaah has opened a way of access to everything, and the way to access the love (of Allaah) is through constancy in Dhikr (remembrance of Allaah). So let anyone who wishes to find the love of Allaah, the Almighty, be fervent in His remembrance. The way studies and revision are the gates towards (seeking) Knowledge; similarly, the Remembrance of Allaah is the gateway, its widest route, and the straightest path towards love (of Allaah).
10. It endows one with vigilance (al-Muraaqabah), which opens the door to self-reform. Entering (therein), the servant worships Allaah as if he were seeing Him. There is no way for the one who is heedless of the remembrance of Allaah to reach the station of excellence (Iḥsaan) any more than for a seated man to reach his home.
11. It inclines (the servant) to turn back to Allaah, i.e., turning back to Allaah, Almighty, in all his affairs. When someone turns to Allaah frequently in remembrance, it predisposes his heart to turn back to Him in every state - so that in the face of trials and tribulations,

Allaah remains his sanctuary and his shelter, his protection and refuge, the Qiblah and prayer niche of his heart.

12. It endows him with closeness (al-Qurb) to Allaah. His closeness to Allaah is in proportion to his remembrance of Allaah, and his distance is in proportion to his heedlessness.

13. It opens for him the greatest door to al-Ma`rifah (deep awareness and knowledge of Allaah), and as his remembrance increases, so does his awareness of Allaah.

14. It endows him with a sense of reverence and awe (al-Hayba) before the Lord because of the high place that (remembrance) holds in his heart and the intensity of his presence with Allaah the Most High (through remembrance) - unlike the heedless man, whose heart is veiled from the awe of Allaah.

15. It endows him with Allaah's own remembrance of him, as Allaah تعالى said:

فَاذْكُرُونِي أَذْكُرْكُمْ

{So, remember Me, I will remember you} ²³⁵

Indeed, if no other virtue was mentioned about Remembrance except this (Aayah), it alone would be sufficient as a merit and honor. And the Prophet ﷺ related these words from his Lord: **“{Whoever mentions Me within himself, I shall mention him within Myself; whoever mentions Me in a gathering, I shall mention him in a better gathering.}**” ²³⁶

16. It fills the heart with life. I heard the Shaikh al-Islaam, Ibn Taymiyyah رحمه الله, say: “Remembrance is to the heart what water is to the fish. And what is the state of a fish that leaves the water?”

17. The remembrance of Allaah nourishes the heart and the soul. If the servant is deprived of it, it is as if his body were deprived of food.

Once, when I was with the Shaikh al-Islaam, Ibn Taymiyyah رحمه الله, he performed the Fajr (pre-dawn) prayer and then sat down to remember Allaah تعالى until sunrise. Then he turned to me and said: “This is my morning meal. If I do not take my morning meal, I lose my strength”, or he said words to that effect.

²³⁵ Surah al-Baqarah (2): 152

²³⁶ Şaḥeeḥ al-Bukhaaree (7405) and Şaḥeeḥ Muslim (2675)

Another time, he said to me: “I never forsake Allaah’s remembrance except to give myself respite to be ready to resume another (round) of Allaah’s remembrance”, or he said words to that effect.

18. The remembrance of Allaah polishes away the heart’s tarnish. Everything gets tarnished. As for the heart, the tarnish is heedlessness and (chasing) desires, while its polish is the remembrance of Allaah, turning to Allaah in repentance and seeking Allaah’s forgiveness.

19. The remembrance of Allaah protects one from committing sins, and it effaces them, and it is one of the most excellent forms of good deed (as Allaah تعالى said):

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ

{Verily, the good deeds remove the evil deeds} ²³⁷

20. It removes estrangement (al-Wahshah) between the servant and his Lord, for between a heedless man and Allaah, there is an estrangement which can only be removed through Allaah’s remembrance.

21. As the servant mentions his Lord by extolling His majesty, glorifying and praising Him, so will the Lord remember him in his times of adversity.

Imaam Ahmad (Ibn Ḥanbal) related in his Musnad that the Prophet ﷺ said: **“What you mention of the Majesty of your Lord, (by saying): al-Tahleel (لا إله إلا الله) “There is no one worthy of being worshiped except Allaah”), al-Takbeer (الله أكبر) “Allaah is the Greatest”), and al-Taḥmeed (الحمد لله) “Praise be to Allaah”), revolves around the Throne, buzzing like bees, reminding of the one who said it. Wouldn’t any one of you like to have, or continue to have, something that reminds about him (in the presence of Allaah)?” ²³⁸**

22. When the servant seeks to know his Lord through remembrance in times of ease, the Lord will know him in times of hardship. ²³⁹ There is a narration with the meaning that states that when an obedient servant - who (regularly) remembers his Lord - is afflicted

²³⁷ Surah Hood (11): 114

²³⁸ Musnad Ahmad (18362, 18388) and Sunan Ibn Maajah (3809), and graded as “Ṣaḥeeḥ” by Shaikh al-Albaanee in al-Ṣaḥeeḥah (3358)

²³⁹ Narrated Abu Hurairah رضي الله عنه: Allaah’s Messenger ﷺ said: **“Whoever would be pleased to have Allaah respond to him during hardship and disaster should make much Du`aa’ in times of ease.”** [Sunan al-Tirmidhee (3383) and graded as “Ḥasan” by Shaikh al-Albaanee]

by some adversity or asks Allaah تعالى for something, the Angels exclaim: “O Lord! A familiar voice from a familiar servant!” But if it is from a servant who neither heeds nor obeys his Lord, the Angels say: “An unknown voice from an unknown servant.” ²⁴⁰

23. Remembrance of Allaah delivers one from the punishment of Allaah. As Mu`aadh (Ibn Jabal) رضي الله عنه is reported to have said: **“The son of Aadam does nothing better to rescue himself from Allaah’s punishment than doing the remembrance of Allaah.”** ²⁴¹

24. It is a means by which tranquility (al-Sakeenah) descends, Divine mercy encompasses, and the Angels surround the one who does the remembrance of Allaah, as the Prophet ﷺ had mentioned. ²⁴²

25. It is a way to prevent the tongue from backbiting, slandering, telling lies, lewd speech, and vain talking. For a servant will speak, and if, while speaking, he fails to remember Allaah and His commandments, he will most likely fall into those (above-mentioned) forbidden things, or (at least) some of them. There is no safe passage except through the remembrance of Allaah (and by reminding others about Him). Both reflection and experience are witness to this: a person who accustoms his tongue to the mention of Allaah protects it from falsehood and useless talks. But the tongue that is dry of Allaah’s remembrance grows moist with vanities, chatter, and lewd talk. There is neither strength nor power except through Allaah.

26. The gatherings where Allaah is mentioned are the gatherings that the Angels attend, whereas gatherings filled with useless talks and heedlessness are the gatherings of devils. Let the servant decide which of these (two gatherings) is more pleasing and important to him, for he will belong to it in this world and the next.

²⁴⁰ Reported by Muhammad Ibn Fuḡhail al-Dhibaa in his book: “al-Du`aa” (85), and from him Ibn Abee Shaibah reported in his “al-Musannaf” (29480, 34664), as well as al-Baihaquee in “al-Shu`ab” (1100) as a statement of Salmaan al-Faarisee رضي الله عنه. And the Chain of narration of al-Dhibaa is “Ṣaḥeeḥ.”

²⁴¹ The complete narration is as follows: Abu al-Darda رضي الله عنه narrated that the Prophet ﷺ said: **“Should I not inform you of the best of your deed, and the purest of them with your Master (In another narration, it is: “the most pleasing to your Master (Allaah)”) and the highest of them in your ranks, and what is better for you than spending gold and silver, and better for you than meeting your enemy and striking their necks, and they strike your necks?”** They said: “Of course.” He ﷺ said: **“The remembrance of Allaah تعالى.”** [Then] Mu`aadh Ibn Jabal رضي الله عنه said: **“There is nothing that brings one more salvation from the punishment of Allaah than the remembrance of Allaah.”** [Sunan al-Tirmidhee (3377) and Sunan Ibn Maajah (3790) and graded as “Ṣaḥeeḥ” by Shaikh al-Albaanee]

²⁴² Abu Hurairah and Abu Sa`eed al-Khudhree رضي الله عنهما said: The Messenger of Allaah ﷺ said: **“When a group of people assemble for the remembrance of Allaah, the angels surround them, (Allaah's) mercy envelops them, and al-Sakeenah (tranquility) descends upon them, and Allaah makes a mention of them before those who are near Him.”** [Ṣaḥeeḥ Muslim]

27. The one who remembers Allaah is made joyful through this remembrance, and it makes those around him joyful, for he is blessed wherever he may be. But someone who is heedless of Allaah's remembrance and engages in useless talks is made sorrowful by his heedlessness and empty discussions, and it will make those around him sorrowful as well.

28. Remembrance saves the servant from regret on the Day of Judgement. Every gathering in which the servant does not mention his Lord will be a source of regret for him on that Day.

29. The remembrance of Allaah - along with the tears shed in private - is the way to the shade that Allaah will grant His servant on the Day of the tremendous heat beneath the shade of His (Mighty) Throne. As people stand melting under the sun, he who remembered (his Lord in this world) will find shade beneath the Throne of al-Raḥmaan.
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30. When one is occupied with the remembrance of Allaah, it becomes a means by which Allaah grants the one who remembers him (often) with something better than what He grants to the one who supplicates to Him. It has been reported from `Umar Ibn al-Khaṭṭāb رضي الله عنه that the Messenger of Allaah ﷺ said: **“Allaah says: {To the one who is too occupied in My remembrance to supplicate Me, I will give him what is better than what I give to those who supplicate}.”** 244

31. The remembrance of Allaah is the easiest form of worship, yet it is also the strongest

²⁴³ Narrated Abu Hurairah رضي الله عنه: The Prophet ﷺ said: **“Allaah will give shade to seven (types of people) under His Shade (on the Day of Resurrection). (One of them will be) a person who remembers Allaah and his eyes are then flooded with tears.”** [Ṣaḥeeḥ al-Bukhaaree and Ṣaḥeeḥ Muslim]

²⁴⁴ Al-Bukhaaree in “al-Taareekh” (2/115), al-Ṭabaraanee in “al-Du`aa” (1850), and al-Baihaqee in “al-Shu`ab” (567) and this narration is “Ḍha`eef Jiddan” (very weak), due to its narrator, Safwaan Ibn Abi al-Suhbaa. Ibn Ḥibbaan said about him: “Munkar al-Ḥadeeth (his Ḥadeeth are rejected), he attributes baseless narrations to trustworthy narrators. It is not permissible to take from him.” Some have graded this narration as “Maḍḥoo” (fabricated). See al-Ḍha`eefah (4989) of Shaikh al-Albaanee.

There is another narration, from Abu Sa`eed al-Khudhree رضي الله عنه, that the Messenger of Allaah ﷺ said: **“The Lord عز وجل has said: {To him who is so occupied with the Qur’aan as to neglect to make mention of Me and to supplicate to Me (for a request), then I shall give him more than what I give to those who ask.} And the virtue of Allaah's Speech over the speech of others is like the virtue of Allaah over His creation.}”** [Sunan al-Tirmidhee (2926) and graded as “Ḍha`eef” by Shaikh al-Albaanee and others]

Shaikh Ibn al-`Uthaymeen said: “This narration is also weak. For Allaah تعالى said: **{And your Lord said: “Invoke Me (and ask Me for anything), I will respond to your (invocation). Verily! Those who scorn My worship [i.e., do not invoke Me], they will surely enter Hell in humiliation!”}** [Surah Ghaafir (40):60]. For a man has been commanded to do the Adhkaar, and he has been commanded to supplicate to Allaah. Neither one of these two replaces the other.

[فتاوى نور على الدرب]

and the best form of worship. Moving the tongue is easier and simpler than moving the limbs of the body. If someone could move his muscles day and night as much as he moves his tongue, he would be completely exhausted - in fact, it is quite impossible.

32. Remembrance plants the trees in Heaven. Al-Tirmidhee reported in his Jaami`, from the Ḥadeeth of Ibn Mas`ood رضي الله عنه that the Messenger of Allaah ﷺ said: **“I met Ibraaheem (عليه السلام) on the night of my ascent (to Heaven), so he said: “O Muhammad, recite Salaam from me to your nation, and inform them that Paradise has pure soil and delicious water and that it is a flat treeless plain, and that its seeds are: “Sub-ḥaan Allaah (Glory is to Allaah), and al-Ḥamdulillaah (all praise is due to Allaah), and Laa ilaaha illallaah (none has the right to be worshiped except Allaah), and Allaahu Akbar (Allaah is the greatest).”** ²⁴⁵

Al-Tirmidhee also reported from the Ḥadeeth of Jaabir Ibn `Abdullaah رضي الله عنهما that the Prophet ﷺ said: **“Whoever says: Sub-ḥaan Allaahil-`Adheem, wa biḥamdih (Glorified is Allaah the Most Great and praised is He), a date palm is planted for him in Heaven.”** ²⁴⁶

33. The recompense and favor (al-ataa' wal-faḍl) that result from Allaah's remembrance do not result from any other activity.

In the Ṣaḥeeḥain, it is reported from the Ḥadeeth of Abu Hurairah رضي الله عنه that Allaah's Messenger ﷺ said: **“Whoever says: "Laa ilaaha illallaah waḥdahoo laa sharika laahoo, laahul-mulku wa laahul-ḥamdu wa huwa `alaa kulli shai'in Qadeer" (there is no one worthy of being worshiped except Allaah. He is One and He has no partner with Him; His is the sovereignty and His is the praise, and He is Omnipotent), one hundred times will get the same reward as given for manumitting ten slaves; and one hundred good deeds will be written in his accounts, and one hundred sins will be deducted from his accounts, and it (his saying) will be a shield for him from Shaiṭaan on that day till night, and nobody will be able to do a better deed except the one who does more than he.”**

²⁴⁷

And in Ṣaḥeeḥ Muslim, there is an addition that he ﷺ said: **“And he who says: “Sub-ḥaan-Allaahi wa biḥamdih (Allaah is free from imperfection and His is the praise),” one**

²⁴⁵ Sunan al-Tirmidhee (3462) and graded as “Ḥasan li Ghairihee” (good due to corroborating narrations) by Shaikh al-Albaanee. See al-Ṣaḥeeḥah (105)

²⁴⁶ Sunan al-Tirmidhee (3464, 3465), and graded as “Ṣaḥeeḥ li Ghairihee” (authentic due to corroborating narrations) by Shaikh al-Albaanee. See al-Ṣaḥeeḥah (64)

²⁴⁷ Ṣaḥeeḥ al-Bukhaaree (3293, 6403) and Ṣaḥeeḥ Muslim (2691)

hundred times a day, his sins will be obliterated even if they are equal to the extent of the foam of the ocean.”²⁴⁸

In Şaḥeeḥ Muslim, it is reported that the Prophet ﷺ said: **“That I should say: “Sub-ḥaan Allaah (Glory is to Allaah), al-Ḥamdulillaah (All praise is due to Allaah), Laa ilaaha illallaah (None has the right to be worshiped except Allaah), and Allaahu Akbar (Allaah is the greatest)”, is more beloved to me than all that the sun has risen over.”²⁴⁹**

34. Constancy in remembrance of the Lord تبارك وتعالى brings about security from forgetfulness of Him. This forgetfulness is the cause of the servant’s misery both in his worldly life and on the appointed Day. This is because forgetfulness of his Lord سبحانه وتعالى leads a person to forgetfulness of his own soul and all that which brings welfare to his self. As Allaah تعالى has said:

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ ۚ أُولَٰئِكَ هُمُ الْفَاسِقُونَ

{And be not like those who forgot Allaah (i.e. became disobedient to Allaah) and He caused them to forget their own selves, (let them to forget to do righteous deeds). Those are the Faasiqoon (rebellious, disobedient to Allaah).}²⁵⁰

²⁴⁸ Şaḥeeḥ Muslim (2691)

²⁴⁹ Şaḥeeḥ Muslim (2695)

²⁵⁰ Surah al-Hashr (59):19